

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

■ Many letters have come from young people and their leaders asking that all of the material intended for use in the Intermediate Society and the Senior Society be presented in BAPTIST LEADER. That change has been made in this issue, which contains eleven pages of helps.

■ Edgar C. Smith is the Director of Education and Young People's Work for the Pennsylvania Baptist Convention. Some of the information that you need in order to do your part in this year's *Leadership Education Advance* is contained in his article, "Better Leaders Through Better Churches."

■ Do you know how much of what we learn comes to us through the eye? Dr. Paul H. Vieth tells how church school teachers can improve their teaching effectiveness through the use of "Visual Aids."

■ This month presents the first of the new around-the-year birthday posters by Bertha C. Anderson, suitable for use in both the primary and the junior departments. October also marks the beginning of another series of departmental helps; this time the major emphasis will be placed upon worship.

Next Month

■ You are wondering which state will provide the "Church of the Month" for the next issue. That selection has been made by a man who has been studying churches and their methods of work for fifteen years and telling you about it each month in his magazine *Church Management*. Most of our pastors are acquainted with his books on administration, finance, and publicity.

■ The International Missionary Conference at Madras, India, December 13-30, 1938, brought together four hundred delegates from seventy countries. Dr. J. W. Decker, Foreign Secretary of the American Baptist Foreign Mission Society, will present the view-point held by that body of Christians as they looked at world needs.

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OF INTEREST TO BAPTISTS

■ Dr. Robert E. Speer, secretary emeritus of the Presbyterian Board of Foreign Missions, in a recent sermon took occasion to point out the need for religion in the home. "Christianity began as a family affair," Dr. Speer said, "and was not a professional thing as it is today. Whoever had the largest house had the church. Today, we never think of our religion in the home and practise it only in church. We must remember that as the home goes the church goes."

■ Rev. Gordon D. Forbes, who for the past four years has been the Director of Christian Education for the Northern California Baptist Convention, has been called to be the Assistant Pastor of the First Baptist Church, Oakland, Calif. When Mr. Forbes was a student in the Berkeley Baptist Divinity School he served this church as its Director of Christian Education. He goes, therefore, to a church in which he is well known and highly respected.

■ The vacancy upon the staff of the Northern California Baptist Convention, created by the resignation of Rev. Gordon D. Forbes, Director of Christian Education, has been filled by the appointment of Dr. Theron Chastain. Dr. Chastain received his degree this spring from the Southern Baptist Theological Seminary, Louisville, Ky. In addition to his duties as Director of Christian Education, he will be the Director also of the Department of Evangelism.

■ The Baptist Church of the Master, Cleveland, Ohio, of which Rev. Gordon E. Bigelow is pastor, has made commendable plans for the observance of Religious Education Week. Included in the plans are arrangements for a retreat of the officers and the teachers of the church school. During Religious Education Week the teachers will visit in the homes of their pupils. The observance will conclude with a stirring Rally Day program and an impressive installation service.

■ Four anonymous donors have provided funds which will enable the Temple of Religion at the New York World's Fair to continue its program throughout the current season. The services in the Temple of Religion have been conducted by prominent Protestant, Catholic and Jewish leaders. The number of visitors to the building already has passed the million mark.

■ Mr. and Mrs. Frank G. Muench have been chosen to direct the work at the Japanese Christian Center, Sacramento, Calif. Last year Mr. Muench was director of Boys' and Men's Work at the South Chicago Neighborhood House.

■ "Stupidity has as much right to speak as wisdom. One individual's right to speak cannot be diminished without destroying everyone's right. And I have faith in the eventual sound judgment of the American people if they can hear all sides."—*Rabbi Louis Wolsey.*

■ Dr. Melbourn E. Aubrey, general secretary of the Baptist Union of Great Britain and Ireland, in recent addresses has been stressing the importance of worship. Says Dr. Aubrey: "Most of the perplexing social and political problems that face our present generation would be solved if the nations of the world would only turn to the infinite resources of Jesus Christ. Yet this busy world sets us a pace where we have not time for Christian worship. We forget that religious sincerity is the most gracious of all gifts and that religion is not an observance of a creed, but a communion with God."

■ Rev. and Mrs. Edward Derbyshire, after serving churches in Idaho and Montana, have been commissioned by the Northern Baptist Convention as missionaries to the Hopi Indians in Arizona.

■ Rev. Frank T. Littorin, Director of Christian Education for the United Baptist Convention of Maine, has been bringing to the attention of the churches their need for better-trained leaders. Where leadership classes are not accessible, he points out, one may enroll in the Judson School for Home Study, conducted for the benefit of the churches by the Leadership Education Division of The American Baptist Publication Society. More church workers should know about this arrangement, and should be taking advantage of it.

■ The recent resignation of Dr. M. E. Van Nostrand brings to a close a distinguished pastorate of twenty-one years with the Emmanuel Baptist Church, Albany, N. Y.



DEACON EZRA BEAMS

The Pastor's Page is good this time
In fact, it rings with truth sublime;
For Dr. Truett's speech is there,
That's why they shoved me over here.
P. S. But, then, I'm happy anywhere.

August 12, 1939.

DR. LUTHER WESLEY SMITH,
Philadelphia, Pa.

Dear Dr. Smith:

Yesterday I had an experience which, I think, might interest you. As part of my vacation reading I took the last two numbers of the BAPTIST LEADER which I had been unable to read. I read them yesterday afternoon and thoroughly enjoyed myself. The thrilling stories, "Labor Calls a Pastor," "What Price Freedom," "Christ Directs Clarks Grove" and "Two Races, but One Christ" gave me a sense of pride in our Baptist heritage and what Baptists today are doing in difficult places. Besides a sense of fellowship with good Christians, I found some very helpful suggestions for our own church program.

If you can keep up the high standard which you have set thus far, THE BAPTIST LEADER will become one of the most significant influences in our denomination.

The members of the church staff and the officers and department principals of our church school already receive the magazine, but I am going to recommend to our Planning Conference in September that we make a real effort to have every teacher in the church school and every officer of the church as well as any others who can be secured as regular subscribers.

I congratulate you and your associates on the splendid quality of the work you are doing.

Sincerely yours,

HAROLD V. JENSEN, 

Pastor of the First Baptist Church,
Seattle, Washington.

■ Dr. Ulyss S. Mitchell, formerly the Director of the Adult and Social Education Departments of The American Baptist Publication Society, has accepted a call to the pastorate of the First Baptist Church, Berkeley, Calif. Dr. Mitchell has taken an active part in denominational affairs and at present is the Chairman of the Social Service Committee and the Committee on Social Service Related Agencies of the Northern Baptist Convention. Prior to his service with The American Baptist Publication Society he had pastorates in Los Angeles and in Sioux Falls, S. Dak.

■ Rev. David C. Colony, rector of St. Luke's Protestant Episcopal Church, Philadelphia, is credited with having secured the opening of a closed hosiery mill. The reopened mill will be operated as a cooperative and will provide employment for eighty-four hosiery workers. Each worker contributed \$300 to establish the mill. This is the fifth cooperative that Dr. Colony has started in his area. The hosiery workers met recently in his church and offered thanksgiving for the employment which his efforts had made possible.

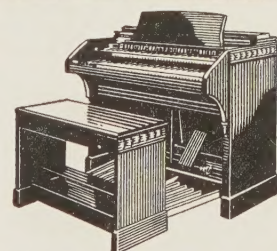
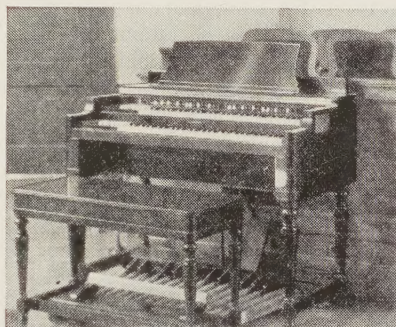
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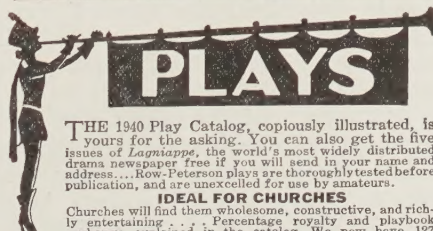
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■ BAPTIST LEADER congratulates Governor Henry Horner of Illinois for vetoing the Vacco bills designed to establish a lottery. It was proposed that the profits from the lottery be used to finance slum clearance in Chicago. Mr. Horner's crisp and pertinent remark was, "A worthy cause cannot legalize an illegal means."

■ During the past year, more than one hundred students of Linfield College engaged in the conduct of gospel services. Gospel teams visited rural communities, hospitals, prisons and homes for the aged. They organized several Sunday schools and furnished music in a number of mission churches.

■ Archeologists working among the ruins of ancient Herculaneum have discovered a cross impressed in the stucco wall of a bedroom. The cross is eighteen inches wide and twenty-four inches long, the proportions being those of the Latin cross. Certain surroundings make it appear that the cross was an object of veneration. This is somewhat surprising, for Herculaneum was destroyed by an eruption of Mount Vesuvius in A. D. 79 and most historians have maintained that the cross, which at first was a sign of ignominy and torture, did not come to be looked upon with veneration until several centuries later. Incidentally, this cross is the first evidence that Christians lived in Herculaneum at the time of the city's destruction. That Christians should be there is not surprising, for Paul found Christians in Rome when he visited that city as early as A. D. 60.

■ An interesting story lies behind the discovery of a wrecked lifeboat on the Suquamish beach, Washington. On its stern was a brass plate which read: "Robert G. Seymour Lifeboat. Presented by Grace Baptist Church, Philadelphia, Margaret E. Lomas Fund." In 1914, The American Baptist Publication Society engaged a Seattle firm to build the Robert G. Seymour, a fifty-two-foot, gasoline-powered boat. Its lifeboat was the gift of the Grace Baptist Church. The boat, when fully equipped, was put into missionary service between the small settlements along the Hood Canal. It was commanded first by Rev. Wilbur R. Howell, and later by Rev. G. L. Hall. By 1920 conditions had so greatly changed that the Robert G. Seymour was sold, and the money received was invested in missionary work elsewhere. The boat, now privately owned, is still in use, and is equipped with new lifeboats. The wreckage of one of the original lifeboats was found upon the beach. Many Seattle residents have grateful memories of the days when the Robert G. Seymour was a bearer of gospel tidings.

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■ The Ohio Baptist Convention will be in session, October 17-19, in the Temple Baptist Church, Youngstown. A list of distinguished speakers is announced. Among them: Dr. John W. Decker, Dr. Arthur Cowley, Dr. Kenneth I. Brown, Mrs. Leslie E. Swain, Dr. Jesse R. Wilson, Dr. Harold N. Geistweit and Dr. Kyle M. Yates.

■ Vacation church school reports are pouring into the state convention offices. Most of the reports indicate an unusually successful season. One of the first reports received was from Rev. K. S. Hatch, of Mexico, Maine. His school had 27 teachers, 200 enrolled, and an average attendance of 170.

■ Rev. Francis C. Stiffler, editorial secretary of the American Bible Society, is giving a series of radio addresses over the Red Network of the National Broadcasting Company. He may be heard each Wednesday during September and October at 11.30 a. m., Eastern Standard Time. Dr. Stiffler formerly was connected with the American Baptist Foreign Mission Society, and for a number of years was pastor of the First Baptist Church, East Orange, N. J. The theme of his radio addresses is, "The Truth that Makes Men Free." The influence that the Bible has had upon the civilized world will be pointed out. The programs are being presented under the sponsorship of the Federal Council of the Churches of Christ in America in cooperation with the National Broadcasting Company.

■ Dr. Frederick S. Fleming, rector of Trinity Parish, New York City, is advocating the creation in metropolitan areas of a church board of strategy to supervise the location of parishes. He recognizes the opposition such a group might encounter, but he feels that the lack of such a board has resulted in a chaotic and ineffective situation. Whereas some parishes should be combined, there are other sections where the rapid increase of population overtaxes the capacity of the churches.

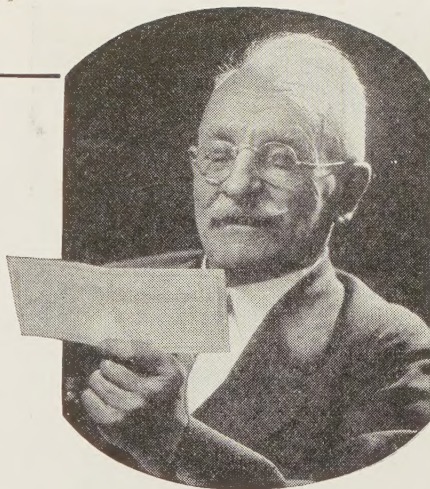
■ The Michigan Baptist, in a recent issue, raised a thought-provoking question. Is home life in America being hindered by the greatly expanded program of the public schools? The children are kept so busy by the schools, some parents complain, that they have no time left to spend in the home. Public school leaders likely will answer that the school day has been lengthened and a wider variety of activities undertaken just because so many homes have failed to discharge their responsibility to the children in them. It appears that parents and teachers need to sit down together, amicably, and decide what really is best for the child.

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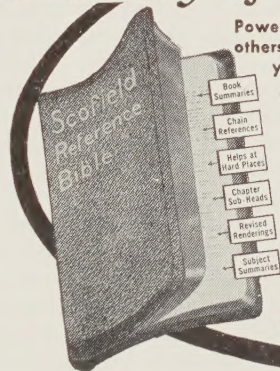
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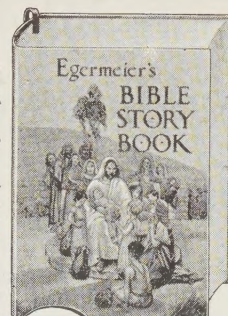
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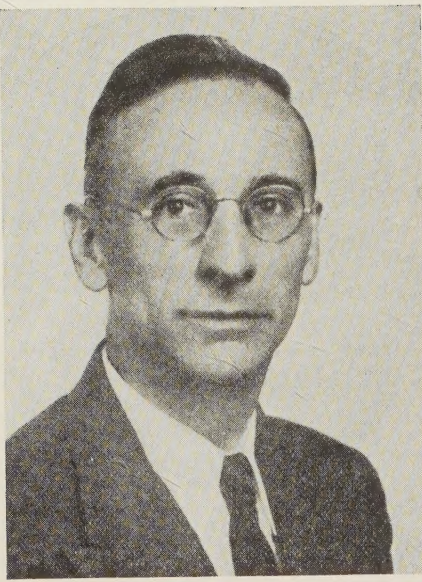
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We cannot recover
a victorious faith
in DEMOCRACY
unless we recover
faith in ourselves
... and we cannot
recover faith in
ourselves unless
we recover faith
in GOD



Religion

THE forces of religion must support democratic processes in very concrete fashion if free churches are to survive. On the other hand, democracy cannot survive unless its roots are nourished by the soil of Christian faith. This article seeks briefly to interpret these two assertions.

A few years ago, it was often said: "Democracy is done for; you have to choose between Fascism and Communism." However, what we have seen of the way in which dictatorships work out across the seas has led many Americans to feel that being asked to choose between Fascism and Communism is like being asked to choose between drowning in ten feet of water or in twelve. Accordingly, it is common now to hear men say: "After all there is something in our democratic, American way, and we'd better stick to that."

Mere lip-service to the idea of democracy is, however, not enough in a day when democracy is so sore beset. I hear people say they believe in democracy when their actions make clear that what they really believe in is the fruits or benefits of democracy—as practised by somebody else! They are like some men who are very democratic fellows at the club, but who like to be little Hitlers or imitation Mussolinis at home with the wife and children. And not all domineering spirits are of the masculine gender, either! One encounters labor leaders who can wax very eloquent about the dictatorship of Wall Street and big business, but what they are really concerned about is that they should continue to be czars in their own unions; they want no nonsense about democracy there. Likewise there are business men who have much to say about the dictatorship of John L. Lewis or even William Green, while they continue to be tyrants in their own businesses. We must all learn that democracy is not a tool that we can pick up or lay down, use in this relationship today, but not in that relationship tomorrow. It is a way of life and when it is present it will express itself in all relationships of life.

If we ask how concretely we as Christians may help to maintain and extend the democratic way of life, four points may be mentioned. In the first place, we shall set our faces like flint against all forms of racial and religious preju-

dice and discrimination, and shall toil unceasingly to remove them where they exist in our churches and communities. Fortunate as our situation is in comparison with that of certain other lands, we have no reason for indulging a Pharisaic complacency in this matter. One of the great achievements of the early church, which also lived in an age of dictatorship and prejudice, was that in its own midst at least it transcended barriers of race, nation, color and class and could proclaim: "In Christ Jesus there is neither Jew nor Greek." Translated into the language of our own day, this would mean that we should be able to say, at least in so far as it concerns the church and the community as it is influenced by the church: "In Christ Jesus there is neither Jew nor Gentile, neither black nor white nor yellow nor brown, neither American nor Japanese nor German nor Russian; Christ is all and in all."

In the second place, if we want to maintain a democratic society, we must jealously guard the liberties of speech, press, assemblage, discussion. Freedom of speech does not mean freedom of utterance for the people with whom we agree and whose hair-cut we like. Hitler, Mussolini, Stalin, a Japanese militarist—take any symbol of tyranny we may choose and we shall find that he believes in all the free speech in the world for those with whom he agrees. Free speech means freedom of utterance for the man with whom we disagree fundamentally. It may be said that practising such freedom is risky. Of course it is. Many foolish, untrue and evil things will be said. We shall say some of them ourselves! But it is becoming clearer every day that we live in an age when we must decide upon our course; either we believe in the process of free discussion with the risks that it involves, or we must accept some form of dictatorship in which somebody makes up our minds for us. We cannot have it both ways. Commenting on a suggestion that we need "a little intolerance" in this country, Grenville Clark, a leader of the American Bar Association, has wisely remarked: "A little intolerance is as dangerous to the body politic as a little potassium cyanide to the human body; it is nothing to be played with, and the sole security for the civil liberties of any of us is de-

and Democracy

pendent upon the firm defense of the civil liberty of all of us."

Closely related is the need of safeguarding the right of association, the right to organize for all groups in the community. Only through organizations can the individual function in a complex world. When we have a multiplicity of organizations—of management, labor, farmers, consumers, various political trends, all kinds of cultural organizations of the people, a free press, free schools, free churches—each interacts upon the other, and no one can exercise a totalitarian pressure and crush the liberty of the individual. This is why the struggle about labor's rights to organize and bargain collectively is so crucial today, and why it would be so calamitous if Christian people were to permit the mistakes and crimes which labor, not unlike other elements in the nation, may commit to blind them to the fundamental character of this issue. If one goes today to dictatorships of the Left or of the Right in Europe, where there are no genuinely free organizations of the workers independent alike of the employer and of the state, it is soon discovered that there are no civil liberties for any one else, including the equivalents of the Democratic or Republican parties. Furthermore, where there are no free trade unions there are presently no free churches either!

Fourth, if we are concerned about the maintenance of democracy, we shall continue to support the struggle for economic justice. No one will come from across the seas or from Mars to take our democracy away from us if we have the courage and intelligence to use the vast resources which God has placed on this continent to provide a decent standard of living and economic security for the masses of our people. If we fail to do so, nothing can ward off some form of dictatorship here. In post-war Germany when economic distress was intensified, the Hitler vote went up: when it was alleviated, down went the Hitler vote in the next election. When the masses no longer saw any light ahead, Hitlerism could impose itself upon them. Let us take warning from the fact that in our own country also, it is when the sense of economic security vanishes that we get Huey Longism, the revival of the Ku Klux Klan and the Black Legion.

But if it is true that Christian people must give every concrete and specific support today to democratic processes, it is even more basically true that those who are concerned about the survival of democracy must devote themselves to a revival of true religion.

The question as to whether or not democracy is only an idle dream depends for its answer upon the nature of man, the quality of the human being. If the human being is merely a piece of mechanism, men will never be anything but cogs in some machine, not members of a free society. If the human being is essentially an animal, then every society, every state, every economic order—no matter how the fact may be temporarily camouflaged—will be a wolf-pack with the strongest and most brutal of the wolves as the dictators. If this is true, business and politics always will be simply "the game of who gets what when"; and the distant as well as the immediate future will be with the dictators, since they will be conforming to the essential truth about human nature.

Only if the human being is a creation of spirit, capable of making moral decisions and therefore of governing himself, is a free democratic society possible on earth. That man is such a being of moral dignity and worth, our world has learned from the Scriptures and from no other source. This we must proclaim again in the face of all the dictators, small and great, native and foreign varieties.

Man is not this being of moral worth in himself, however, but only as he stands in a living relation to God, to a Reality beyond himself. Therefore disaster always overtakes him and his societies and civilizations when he loses contact with God.

We live at the culmination of several centuries of development during which man increasingly has thought of himself as self-sufficient, the center of the universe, the highest being in existence, and as existing only for his own pleasure and expression. God has been pushed out of the picture. And where do we now find ourselves? Are we more free than those who gave God his rightful place?

Not in centuries have men been so inhuman to each other. Not in centuries has the human being been less

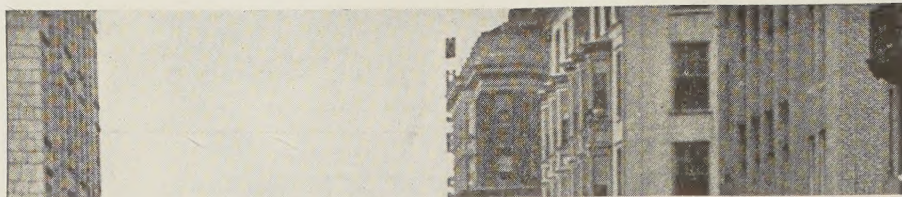
free than at the culmination of these centuries devoted to the liberation of men. He has become a cog in a machine in his own industrialism, thrown on the scrap-heap at the age of forty or, like our unemployed youth, before he has ever functioned as a useful member of society; a pawn in the hands of a totalitarian state under Fascism, or in the hands of a totalitarian party under Communism.

Men have come to think it is childish practice, in which educated and sophisticated people at any rate do not indulge, to bow the knee before God and to be humble followers of the gentle Jesus. But they do bow the knee—by the millions—before Hitler, Mussolini, Stalin, or perhaps some movie idol. It is written in man's nature that he must find a Reality beyond himself to which he may bow down and in which he may find roots; and if it be not the God and Father of our Lord Jesus Christ who will fill this place, it will be some foolish or hideous or cruel idol.

If men really come to believe that there is no moral reality in the universe beyond themselves, no one more honest, more dependable, more capable of fellowship and love, they will not long trust and respect themselves and others like them. Many have fallen into this sad state of disillusionment and cynicism, acquiring the feeling of being able to see through everything and everybody, without discovering anything worth while.

We cannot recover a victorious faith in democracy unless we recover faith in ourselves; and we cannot recover faith in ourselves unless we recover faith in God.

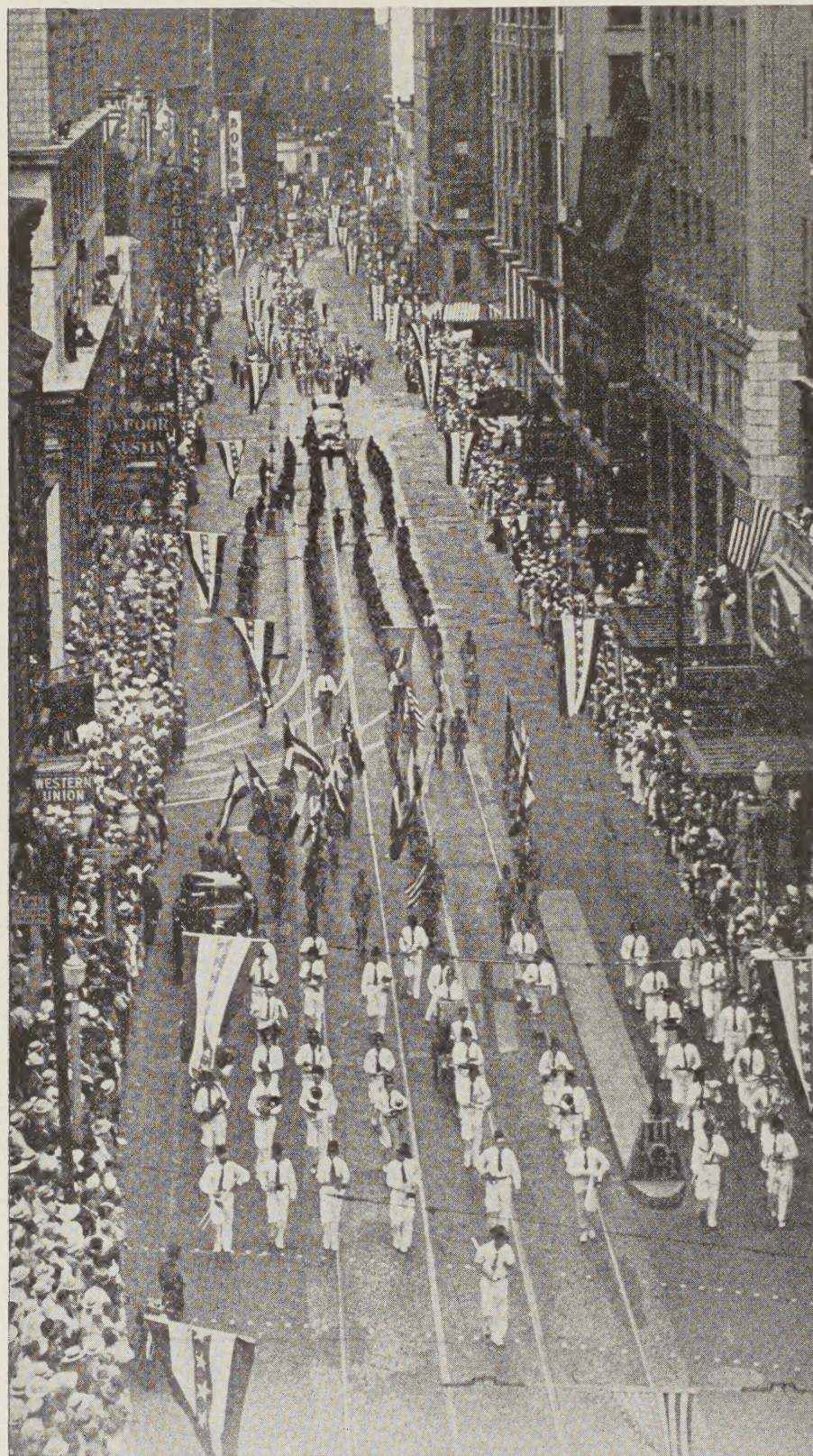
As the too-seldom-used fourth verse of the hymn "America" reminds us, "our fathers' God" is the "author of liberty." It is not an accident that democracy has flourished on Christian soil, and it will wither if such soil is not there to nourish its roots. Darkness will overtake us unless our land is bright "with freedom's holy light"; for there cannot long be liberty to think, write, speak, assemble—yes, to trade and to do business—unless there is an element of holiness in that liberty. Our succor can come only from "God our King"; for in the final analysis it is those who bow the knee to God who do not bow the knee to any man.



Baptists Take Atlanta!

A Report of the
Baptist World Alliance Meetings
at Atlanta, Georgia

By J. ELLIOTT FINLAY



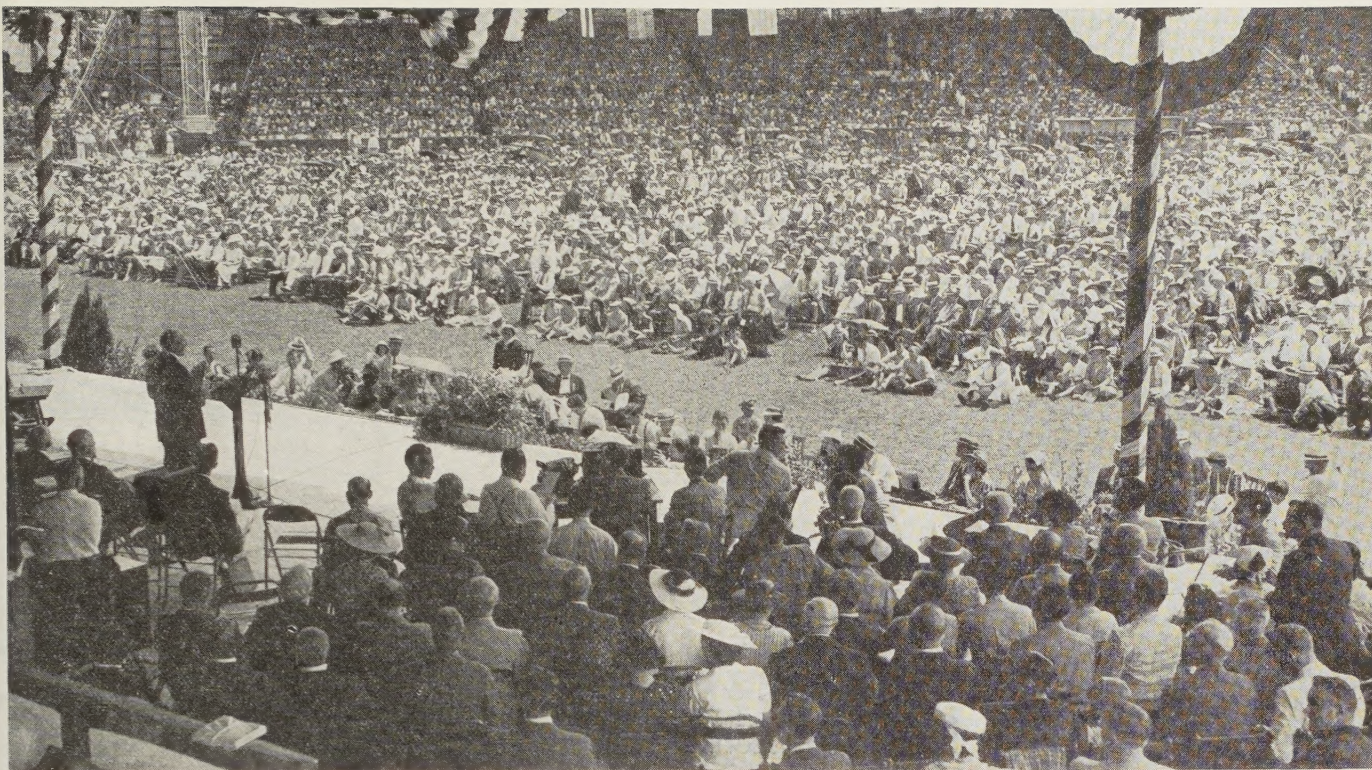
BAPTISTS inevitably are individualistic and independent. But they do not propose to lose those precious values that come only through unity and co-operation.

The sixth international congress of the Baptist World Alliance, held July 22 to 28 in Atlanta, Ga., offered the world abundant proof that Baptists everywhere are bound together by forces infinitely stronger than ecclesiastical organization.

Baptists of fifty-six nations were represented at this great gathering by more than 1,000 delegates from outside the United States, and more than 15,000 persons in this country came to Atlanta from states other than Georgia. Atlanta's air-conditioned auditorium was too small to accommodate all of the registered delegates, and the evening sessions in the ball park attracted larger crowds than had ever before assembled in Atlanta, even for ball games.

The spirit of the meeting, however, was more important than the size, and more difficult to describe. There was a sense of brotherhood that transcended every barrier of race, color, and class—a sense of spiritual unity that included everyone, from Norway to New Zealand. There was tremendous inspiration in blending one's voice with thousands of others in singing the great hymns such as "All Hail the Power of Jesus' Name." No one could escape the atmosphere of earnest aspiration created by the prayer of Rev. A. Mauricio, even though his words were Portuguese. In every session of the congress the Spirit of Christ was present, working for sympathy and

Baptist Leader



MORE THAN 30,000 PEOPLE FILLED ATLANTA'S BALL PARK SUNDAY AFTERNOON TO HEAR DR. TRUETT'S PRESIDENTIAL ADDRESS

understanding in spite of individual differences of background and custom.

"The real essence of religion was in these meetings," as Dr. L. D. Newton said. "They gave an irresistible impetus to the whole cause of world fellowship and understanding." And the reason for that is to be found in the fact that these meetings emphasized the essentials of religion, the great basic principles of New Testament Christianity. No time was wasted in arguing about minor points of difference.

The dominant emphasis of the entire congress might be expressed in one word, evangelism. Reports of progress on scores of mission fields were sources of much optimism and encouragement, but speakers from both home and foreign fields insisted that there must be no slackening of effort. The need for increased contributions, for many more missionaries, and for greatly intensified evangelistic activities was hammered into the consciousness of every delegate. The gospel of Christ was held up as the one and only solution for the ills of the world, and its effectiveness was attested by numerous accounts of its triumphs over paganism, cannibalism, ignorance, and greed. Finally the congress expressed its sentiments in practical form by voting to undertake a five-year program of world-wide evangelism, naming a committee to direct the plans, and urging every constituent body to co-operate in the movement.

Another prominent note in the messages delivered at the Atlanta congress was the constant insistence upon the

principles of religious liberty and the separation of church and state as the only enduring foundation for human governments. A spectacular pageant depicted the historic struggles of Baptists against all forms of persecution, and numerous speakers related the facts concerning intolerance and oppression



JUST A STREET-CORNER PRAYER MEETING!

in several countries today. The congress adopted resolutions deploring the lack of religious liberty in Russia and in Roumania, and provided for the appointment of deputations to call on the diplomatic representatives of those governments in Washington, "to present, explain, and commend the resolutions."

Of course, the Baptist World Alliance is not an authoritative body with power to control any of its constituent churches, associations, or conventions. Participation is purely voluntary, and the body aims by moral and spiritual means alone to promote unity and fellowship among the Baptists of the whole world. Because of its democratic nature the decisions of the congress are

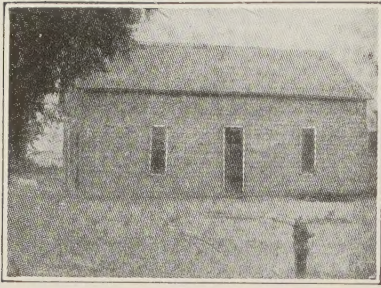
not binding upon any of its members, and the reports of the various commissions do not necessarily represent the attitudes and opinions of all Baptists. But, on the other hand, the fact that the Alliance is a purely voluntary and fraternal organization gives it tremendous moral power. Its pronouncements influence the whole world's thought because they express the honest, sincere beliefs of millions not coerced by any ecclesiastical authority.

Dr. Truett, in his presidential address, appropriately asserted, "One may well wonder whether there has ever assembled on this continent a more significant religious gathering than is this congress." He stated the primary purpose of the congress briefly thus, "to get and to give renewed emphasis to the Baptist message and mission for the world today." Throughout the sessions rang the motto, "Christ Our One Foundation." Again and again Christ's sovereignty was proclaimed, as well as the sufficiency of his gospel of salvation. Inspiring sermons were preached. The great Baptist principles were expounded. But no one lost sight of the serious responsibility of all Baptists in meeting the needs of a disordered world.

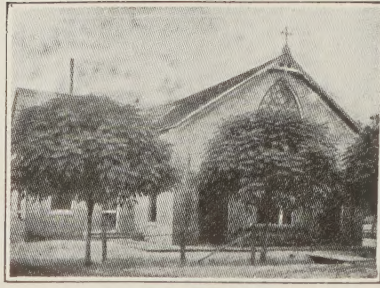
The congress was a source of supreme inspiration, not of the "up-in-the-clouds" variety, but inspiration to go back to work with renewed vigor and determination, inspiration to preach, to teach, and to practise Christianity in every phase of life.

(Extracts from Dr. Truett's address will be found on page 18.)

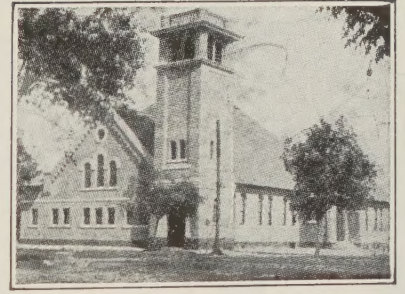
1883



1884



1905



A Missionary

By STANLEY A. GILLET

ARIZONA? Let's see. Didn't we pass through that state on our way to California?" Mrs. Bridgeman appealed to the superior memory of her husband. (Last winter they had traveled from Chicago to the West Coast on a streamliner.)

Mr. and Mrs. Hastings scorned this lack of discernment. They had actually driven through that country on a trunk highway. "Well, *we know* what Arizona is like—all desert, from one end of the state to the other."

The Arizona of fiction is peopled with grizzly old prospectors, pursuing the latest rumor of a gold strike; with cattlemen fighting out their bloody feuds; with Indians always on the war-path.

Literature mailed out by the tourist bureaus has christened Arizona "The Land of Enchantment," and that often produces a smile of incredulity. Yet that conception comes nearer the truth than any of the others. For over that country a haze of mystery has hung for eight hundred years.

Although Arizona is the youngest state in the Union (admitted Feb. 14, 1912), yet it contains the oldest continuously inhabited settlement in the United States, the Hopi Indian village of Oraibi; tree-rings prove that the timber used in the first houses was cut in 1370. The civilization of the cliff-dwellers flourished from 1100 to 1400.

Legends crediting Arizona with being the home of the Seven Cities of Cibola inspired Fray Marcos de Niza, a Franciscan padre, to venture into the country

During the depression years this church struggled under the burden of a debt of \$178,000 on their building . . . faced the possibility of losing the property Yet not once during those eight years of uncertainty did they retrench in their missionary giving

to slake his thirst for treasure. Starting from San Miguel, Mexico, on March 7, 1539, he entered Arizona on April 12 at Lochiel, in Santa Cruz county.

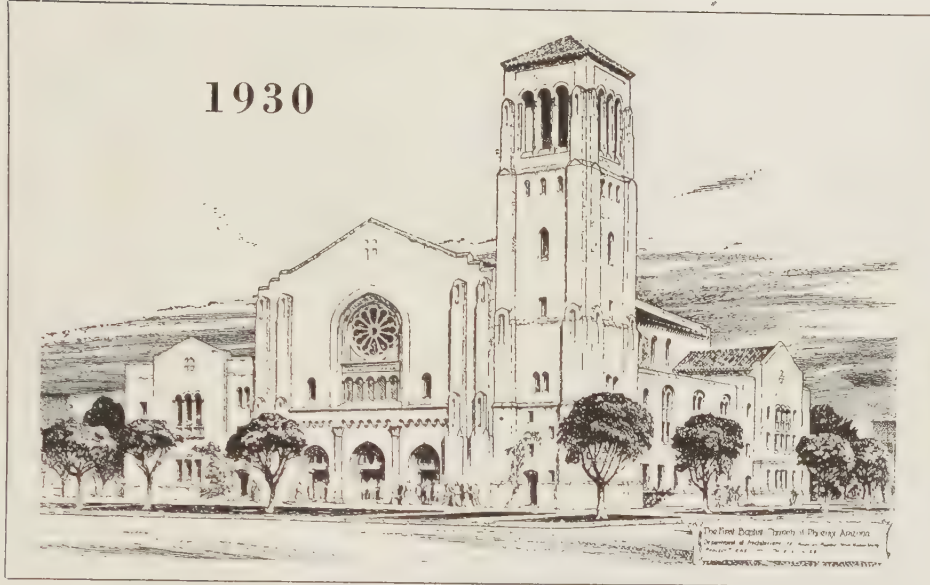
On April 30, marching along the Salt River valley, he traversed the present site of Phoenix. Going up into the Salt River Mountains he erected two crosses and took possession of the country. Today visitors drive to Phoenix Mountain Park to see a rock that bears this inscription: "Fr Marcos de Niza, Corona Mexico, 1539." Thus "the cross was the first emblem to mark the white man's march into what is now Arizona." This year the state is celebrating the four hundredth anniversary of that event,

and all auto license tags carry his name.

Arizona has been under four flags—Spain, Mexico, the Confederate States and the United States. From the day that Phoenix, capital since 1889, was laid out in 1870, it has grown rapidly and now ranks as the largest city between El Paso and Los Angeles. An important railroad center and airport, market for agricultural products, headquarters for mining interests, home of a junior college, a health resort and a mecca for winter tourists, Phoenix also claims that few cities of twice its size possess so many beautiful church buildings. And one of the most attractive is the First Baptist Church.

Baptist Leader

1930



Church GROWS

"So the church... was multiplied" (Acts 9:31)

50 Years of Expansion

Organized in February, 1883, the congregation first worshiped in Ryder's Chapel. The following year a frame building was erected at the corner of Second Avenue and Jefferson Street. When fire swept that structure away, the members replaced it with a brick building on the present location at Third Avenue and Monroe Street; this building was completed in 1905. Rapid growth in membership necessitated the erection of the present building, designed by the late Mr. Merrill, of the Architectural Department of our Home Mission Society. Local architects worked out the details and superintended the construction. Utilizing the strength and the beauty of Italian Gothic architecture, this structure of steel, hollow tile and concrete adds to the city's business district one of its most striking and beautiful buildings.

The auditorium seats a thousand people, and the potential facilities of the building can serve a church school of the same number. A large narthex, providing entrance from the street through three double doors, invites sociability without disturbing the worshipful serenity of the auditorium. All outside doors are on the sidewalk level.

Indirect illumination makes the auditorium both pleasing and restful. As an aid in the presentation of pageants, beautiful color-lighting effects are available. Excellent acoustics have been secured by careful engineering and by the use of special materials in wall con-



C. ARLIN HEYDON, PASTOR

struction. Two large assembly rooms, equipped with kitchenettes, make it possible to care for supper meetings and social gatherings, as well as formal meetings that are not large enough for the main auditorium. Add to this several club rooms and a roof-garden; also a lawn so spacious that it can accommodate the Sunday evening services during the summer.

Since music contributes so largely to worship, the congregation selected a fifteen-unit organ, rich in tonal effects appropriate to church music.

The Pastor Knows

Of one thing the church members appear to be absolutely sure, that the pastor, C. Arlin Heydon, knows their needs and understands how to lead them in doing their work. Some of the most outspoken expressions of admiration and confidence came from young people, who said: "He's a real man, through and through, and he never tells us to do anything he doesn't do himself." "Whenever we go to him for some help with our young people's work he treats us as though we were as important as the board of deacons. He never throws cold water on what we propose to do, but jumps right in and helps us do it." "Believe me, that man studies; he knows the kind of things we are working at in school and his sermons seem to fit right into our every-day life." This keen insight into their personal needs can be accounted for in part by the fact that the Heydon family has three boys and three girls. Also, each year during his career as a pastor he has taught in the summer assembly. His messages at the vesper hour of the Arizona Baptist Assembly have come to be valued by the young people as one of the features that they simply will not miss.

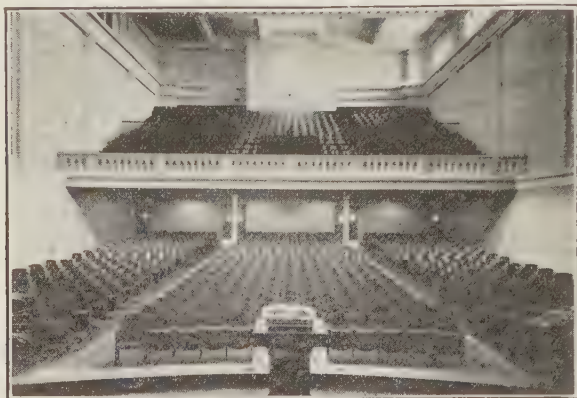
Mr. Heydon is now beginning the ninth year of his pastorate at Phoenix. Long acquaintance with the community has given stability to his work.

The Needs of the Field

In the conversation about the nature of the church's field, the pastor ex-



THE SENIOR DEPARTMENT OF THE FIRST BAPTIST CHURCH, PHOENIX



VIEW OF AUDITORIUM AND BALCONY FROM THE PLATFORM



THE YOUNG PEOPLE'S SUNDAY SCHOOL CLASS



VIEW OF PLATFORM, CHOIR LOFT AND BAPTISTRY



THE COMRADE CLASS, ONE OF THE GROUPS IN THE ADULT DEPARTMENT

plained: "This church is planted in the midst of moving waves of life. Since the Salt River Valley is the largest irrigation project in the state, we have a number of ranchers in our membership. Alfalfa, cotton and citrus fruits are the main crops. To harvest 5,000 carloads of cantaloupes and from 8,000 to 10,000 carloads of lettuce we must depend upon the help of the migrants, and that brings to our doors a staggering religious problem. Such a roving life keeps a family from forming church ties. I think that it is hardest on the children.

"Into this rapidly growing city there pours a constant stream of pleasure-seekers. Twenty-five thousand tourists fill the hotels, the apartments and the auto-courts during the mild winters that we enjoy. We attempt to reach as many of them as we can with the message and the friendship of our church.

"Almost every state in the Union sends people here in search of health. The genial sunshine and the dry atmosphere are especially beneficial to patients suffering from pulmonary troubles. Frequently we are asked to go to the trains to meet sick people and help them find a place to stay. Relatives in the East send letters requesting us to look up a person from whom they have not heard recently. Often this puts our workers in touch with people who have not gone to church for many years."

The Church at Work

The present church membership is 1,400; about 200 are non-resident. The church made a total gain of 10 percent during the past year, a net gain of 3.5 percent.

The membership is organized into districts, and the workers responsible for those districts take account of the children as well as the adults. Even when the young people go away to college the student counselor corresponds with them in order to maintain the closest possible relations with the home church. Since Baptist young people from other parts of the state come each year to the junior college, the church makes an annual survey of the student body to connect these newcomers with their proper age-groups.

"Our interest is primarily people," the pastor explained, "and we consider plans and programs as having value only to the extent that people are thereby reached and helped. All the organization is integrated about the one purpose of helping the individual to grow a Christian personality, to serve Jesus Christ and to minister to others.

"We try to make all of our education evangelistic in its ultimate aim, and we make our evangelism educational in approach and method. Our leaders make an earnest attempt to help children, youth and adults throughout the entire year, recognizing the special needs of each stage of growth and capitalizing

the seasons and the events of the year for their religious values for evangelism, education and missionary purposes."

However, to an observer it appears that the church has emphasized one phase of Christian work above all others; namely, missions.

Missions First

Beginning with the children of the church school, we find that the Heralds had an average attendance of 38 at their meetings during the past year; the Crusaders, 45. The five World Wide Guilds held monthly programs, using the denominational study-books. They accepted quotas in missionary-giving and also in White Cross work. Backed by the activities of the Women's Missionary Union, the church held a school of missions and enlisted 336 persons in reading missionary books. In the church 256 individuals read the magazine *Missions*.

Christian friendliness in the community has received strong emphasis during the past year. Lessons in the use of the English language were given to Chinese, Greek and Mexican women. Since one of our Mexican Christian centers is located in Phoenix, the members of this church find numerous opportunities to assist the two resident missionaries.

For many years this church has followed the plan of establishing missions at points near enough to permit the mother church to extend whatever help was needed in leadership as well as finance. But, instead of keeping those out-stations dependent upon the parent, the First Baptist Church has encouraged them to accept responsibility for directing their own work as soon as they could take such a step. Consequently, the Adams Street Church, the West End Church and the Madison Church have all become independent organizations. The building of the Berean Mission was destroyed by fire and, because of a changed community, a different type of work will be established now. The South Side Chapel stands in a distinctly missionary section, ministering to a cosmopolitan population; many of the children come from Catholic homes. This Sunday school of 125 members flourishes under the leadership of Miss Florence Best as superintendent. Since she has more leadership education credits than any other Baptist in Arizona, the reader is quite right in assuming that the school is well organized and manned by a thoroughly trained group of teachers.

Another fact deserves special mention. *Every one of these missions was started and sustained without diverting any of the church's missionary money from our denominational program.* As a matter of fact, the church has kept up a steady increase of missionary-giving while planting and cultivating those local mission projects and while carrying a heavy debt on its building.

Such a missionary atmosphere could hardly fail to produce young people who saw in missionary work the challenge that demanded their all. Miss May Coggins went out from the Phoenix church as a missionary to the Philippines. Miss Esther Bush is now serving as a missionary among the Mono Indians of California, and Dr. F. L. Meadows has been rendering an invaluable service in the Hospital Latino-Americano, in Puebla, Mexico. It was in this church that St. Elmo Nauman made his decision to enter the gospel ministry. He has just graduated from the Berkeley Baptist Divinity School and has been ordained as assistant pastor of the First Baptist Church of Long Beach, Calif. Four other young men are preparing for the ministry: Louis Phelps, Ralph George, William Sutterlin and Albert Hetler.

"Does your church have a hard time raising its missionary budget?" The pastor replied, "The answer is found in the results of this year's Every-Member Canvass. The members subscribed 76 percent of the Current Expense budget, 104 percent of the Missions budget and 105 percent of the Building Fund budget.

"All of the church's missionary money goes to the Unified Budget of our denomination. The members have confidence in the people who administer those funds and believe that they will be distributed in the wisest possible manner."

Handling a Church Debt

During the depression years this church struggled under the burden of a debt of \$178,000 on their building. In fact, they faced the possibility of losing the property. Yet not once during those eight years of uncertainty did they retrench in their missionary-giving. The people continued their program of evangelism and Christian education with the conviction that the church is more important than its equipment. Pastor and people laid the emphasis upon vitalizing the spiritual life and training in Christian living, applying the gospel to present-day problems and being loyal to God in every phase of their stewardship.

During the past year all of this bore fruit. There came an opportunity to adjust the building debt, and the people responded with astonishing heroism. Some borrowed money on their properties, others on their salaries, some mortgaged their homes and still others sacrificed their savings. As a result the indebtedness was reduced to \$15,000.

The Teaching Ministry

The First Baptist Church of Phoenix believes that it cannot serve all of the needs of its people without offering to them the best program of Christian education that their resources can maintain.

One of the most interesting groups calls itself simply "The Young People's Sunday School Class." Four years ago

a class of twelve joined forces with another group of ten, set up a thorough-going organization, and went to work. Without employing any attendance contests, the membership has grown steadily until the average attendance during the winter months is seventy, and only a little less during the summer.

For their teacher the young people selected James Creasman, a young college graduate. The officers keep members active in the work of the South Side Mission and the Mexican Christian Center. This group contributed \$1,000 toward the church debt.

A Council of Youth correlates the educational work of the young people. This group also takes the responsibility for the Sunday evening church services during the summer months.

For many years the church has planned and directed its educational work through a Church Board of Christian Education. Under the wise leadership of Dr. W. Warner Watkins, this board has grown into its task. This Christian physician has always counted his church responsibilities as important as his professional duties. In spite of the fact that much of his time has been demanded by official duties in regional and national medical organizations he has extended the usefulness of his church by serving the denomination as a member of the General Council and in other official capacities. For many years he was chairman of the State Commission of Christian Education and used his vacation period to act as dean of the Arizona Baptist Assembly. In the local church he has devoted much of his time to the Senior Department. Out of those relationships he saw the need for a course that would guide young people in meeting certain life-problems; accordingly, he contributed that knowledge and personal experience to one of the new Keystone Courses for Seniors, *A Christian Philosophy of Life*.

The Church Receives Dividends from the Assembly

The values that come from the Assembly are so thoroughly appreciated that from one-third to one-half of those who attend each year belong to this church.

The pastor related many incidents that prove how much that assembly has meant in the life of that church from the standpoint of education, evangelism and missions. Young people have found their life-work; many have come back home with changed personalities; the leaders have discovered new methods of teaching and administration; higher conceptions of worship have lifted the tone of devotions in their church groups; they have attained a better understanding of the whole task of the local church, the work of the denomination and the need and the grandeur of the world-wide missionary enterprise.

Better Leaders *through*

A GAIN and again the cry goes up from pastors, and people, bemoaning the lack of competent leaders in their churches. "Where shall we get them?" one pastor asked a speaker in a rural leadership-education institute. "You will have to grow them," was the wise answer.

The best method, and often the only possible method, is for churches to grow their own leaders. They can do it. Potential leadership is all about them. Even if it is not the best, it can be trained to be better. The tragic thing is that so many churches are not even approaching their potential level in leadership development. The few which have made a beginning should not be satisfied with their present level. All must become better churches for the sake of better leadership. By a series of steps, taken one by one, forward and upward, every church can approach this goal.

A compositor in one of Philadelphia's large newspaper plants once held up a specimen of his skill that the owner of the paper, who was passing through the room, might see it. Expecting praise, he received it, with this additional comment, "That, and better, will do." What progress is your church making in producing better leaders? "That, and better, will do!" Do not rest with what you are now doing. Make your church a better one, for the sake of better leadership.

First of all, look well to the total program and curriculum of your church. There is much more to this business of leadership education than the teaching of training courses or the acquiring of skill and special technical knowledge. The willingness and the desire of persons to become leaders and to improve by training, is involved. The development of personality and character suitable for leadership is needed: Christ-likeness; daily walking with him; familiarity with his program and consecration to it; loyalty to his church; a sense of responsibility for Christian work; good-will and whole-hearted co-operation with others.

The whole atmosphere, the program of the church in all its phases and functionings, is a dominant influence in the development of the church's leaders. Such an atmosphere can lay the proper foundation, create right attitudes, inspire and encourage leadership, or, by



A LEADERSHIP CLASS IN THE OHIO BAPTIST ASSEMBLY

BAPTIST LEADERSHIP EDUCATION ADVANCE,

a denominationally authorized movement, starts this month upon its three-year course. The emphasis of the movement is not upon any particular course of training, but upon the importance of a trained church leadership, whatever the means employed to secure it.

A previous article, in the June BAPTIST LEADER, showed how churches can be improved by the efforts of better leaders. The present article deals with the converse proposition, namely, that the better the church, the better the leadership it is capable of producing. We have here two halves of a wheel, each following the other in an unbroken cycle of cause and effect.

The responsible agencies cooperating in Baptist Leadership Education Advance are: The Department of Missionary Education of The Board of Education, 152 Madison Avenue, New York, N. Y.; The Baptist Young People's Union of America, 203 North Wabash Avenue, Chicago, Ill.; and the Leadership Education Division of The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa. Write to any or all of these agencies and learn how your church may be helped in the development of its leadership.

its deficiencies, it can stack up drawbacks and hindrances. What about the preaching in your church? the worship? the teaching in the church school? the young people's, the men's, the women's work? the missionary and social service emphases?

How readily the training of leaders is accomplished in a church where standards for leaders are set in advance, and leaders are expected to meet them; where the value and the need of leadership education are stressed frequently, and in various ways; where the progress of those taking training is noted and publicly recognized; where the dignity of leadership is exalted by dedication services and ceremonies of installation, and where opportunities to pledge one's services as well as one's money are offered regularly.

A certain Baptist church, through

years of effort, has developed a strong, comprehensive program. Take a look at it, and judge the effect upon leaders in training. How, think you, does their development fare under such a curriculum? "We feel," says the church board, "that an informed church is an interested church." Hence, there is printed and distributed a weekly bulletin with attendance reports, financial receipts, notices of weekly activities, and congregational news. Babies are enrolled in the parish register, and their parents participate in services of dedication. There is a graded school with assistant, rather than substitute teachers, and a worshipful atmosphere permeates each assembly room and classroom. Musical talent finds expression through a junior choir and a church school orchestra. The young men's class is taught by a young deacon. One finds

Better Churches

By EDGAR C. SMITH

in this church a professional girls' group, three World Wide Guilds, three young people's societies, a youth dramatic club, a Boy Scout troop, basketball and soft ball teams, a young married couples' class with a circulating library. The pastor takes a careful census of new members, listing their interests and trying to find a place of service for each. He also remembers them on their birthdays and anniversaries. A Big Brother and Big Sister plan operates for the benefit of each new member. Sometimes motion-pictures are taken of outstanding meetings and events and shown at the annual meeting. Reports are printed. There is a vacation church school. Church school teachers are urged to train for their jobs. In the fall the church unites with four or five other Baptist churches in formal training activities. In February and March there is a school of missions and leadership education, offering graded missionary courses plus two or three leadership courses. Instead of waiting for the leaders to go to the church library themselves for books, the pastor takes books to them to read. All teachers have BAPTIST LEADER and have access to the *International Journal of Religious Education*, to help them in their work.

Sketchy though this description is of one church's total program, does it not seem that it would provide an atmosphere conducive to leadership development? One is not surprised to learn that the missionary quota of that church is met each year, that its church school membership and attendance have been increasing constantly until last year they broke all records, and that leaders are forthcoming continually. Other churches can match this program with similar or even better ones. Some could not, but there is room for improvement in all. Let every church look well to its total program and curriculum, for out of it, in large measure, come the qualities of its leadership, whether they be good or bad.

Second, having surveyed the total program, let us consider a few of the specific methods by which a better church can plan to promote better leadership.

1. *Local Church Leadership Education Classes.* Many churches, for lack of competent leaders to conduct them, do not hold such classes. Sometimes

this is the case because it is thought necessary to use the standard leadership courses, which they regard as too difficult. Surely the First Series courses are not too difficult for any church. They were designed to meet this very objection. Even for the Second Series courses, which are admittedly more rigid in their requirements, competent teachers are available in most churches, if not in all. They merely wait to be discovered and cultivated.

Another suggestion comes out of a plan followed by four doctors serving as general practitioners in a rural area. For the sake of their patients, they determined to become specialists, each in some particular line. So, while the others took care of his patients and paid all his expenses, one doctor returned to school for special study of nose and throat diseases. Similarly, each in turn went away and returned a specialist. In addition to four general practitioners the area now had four specialists as well. Could not the pastors of a community, in similar spirit, unite, and give their churches the benefit of several accredited teachers of standard leadership courses?

There are courses other than standard ones, however, and our denominational leaders are interested also in the use of these in local church classes. For some types of leaders and churches, it may even be that the standard courses do not meet the need, or are less suitable and usable. Very well, after careful study, use what promises to yield the best results. The important thing is, in this Leadership Education Advance program, that every local church this year hold some kind of leadership education class to train its own leaders in the way most helpful to its own group.

2. *Community, County and State Training Institutes and Conventions.* A church, by sending its leaders to institutes and conventions may become a better church. Not alone will the benefits be derived from the courses given there, often taught by outstanding teachers, but also from the larger fellowship, inspiration, library and exhibits.

3. *Summer Assemblies.* Our young people are, of course, the great reservoir of potential leadership. At an assembly they receive standard training under competent teachers. Listen to this testimony, from a young person, which just came to my desk: "That

one week at assembly did more to correct my perspective, inspire me, and change my attitude toward life and its meaning than any other thing I have experienced. After a year of being burdened down with trivial things of a rushing world, assembly is just the thing to restore peace, courage, and inspiration for the coming year."

4. *Church School Workers' Conferences.* Do you hold them? One state reports that 75 percent of its Baptist churches do not have any; 10 percent hold one or two; 10 percent three or four; and only five percent hold regular monthly conferences. Unbelievable! What an opportunity most churches are missing for leadership education with the very group which needs it!

Space will not permit a discussion of other methods and procedures, such as the self-development of leaders through reading; correspondence courses; prayer and meditation; supervision; evaluation visits by specialists; observation trips to see how others do it; coaching; apprenticeships (assistant teachers, junior deacons); majoring on the development of certain selected leaders each year.

Many are the ways and devices that contribute to church improvement. Where there's a will, there's a way. Have you the will? The writer knows personally of a well-to-do and nationally known business man whose example as a church leader is outstanding. Twenty years ago, just when all arrangements had been made for him to spend the summer in Europe with his family, his church elected him superintendent of the church school. He accepted, canceled his trip, and let the family go without him. Then he went to a theological seminary summer school to train for his new position in the church. From then until now he has held that position during which time not a week has gone by in the church school year, unless business took him away, that he has not met with his church school staff for a luncheon or dinner conference.

How is that for taking leadership and leadership education seriously? Would that his spirit might possess more of us, to the end that the leadership education wheel with its two inseparable halves might be kept continually turning in our churches; better churches through better leadership, better leadership through better churches!

Visual Aids in Church School

By PAUL H. VIETH

Horace Bushnell Professor of Christian Nurture, Yale University Divinity School, and Chairman, Educational Commission, International Council of Religious Education

THE Bureau of Home Economics of the Department of Agriculture made a study which included 9,407 families living in one hundred forty different American villages and covering a twelve-month period in 1935 and 1936, to determine their amusement habits. Every type of expenditure for amusement was included, and it was found that the average American family spends twenty-nine cents of its amusement dollar for motion-pictures, the total for the year ranging from ten dollars to sixteen dollars per family. This shows how popular the motion-picture has become as entertainment for the entire family.

America has become picture conscious. Motion-pictures for entertainment, picture magazines for reading, picture stories in advertisements, picture making for recreation—thus it goes! There are those who see in this tendency a cause for pessimism. "People are losing the art of reading," they say; "they have become lazy and must have dished up for them in pictures what formerly was gathered by the application of attention to the printed page." But is there not also cause for optimism? The taste for *seeing* our news and stories is not a recent invention. It is the art of picturization which is recent, and it has been applied to a capacity in people to have their interest and attention arrested that is probably as old as the race. If picture stories and accounts of the world's happenings give more pleasure and yield more learning than the printed page, why not say it with pictures?

As so often happens when two things are opposed to one another, this is not a case where we must select either the one or the other medium of communication. While the printed and the spoken word can best be understood when illustrated and illuminated with pictures, it is just as true that most pictures require the printed or spoken word for interpretation. It is a combination of the two methods which is most effective.

Why the Church School Should Use Visual Aids

The children's division of the church school is engaged in guiding boys and girls into an understanding and appreciation of the meaning of life, and in helping them to live as Christians. To do this it must provide enlightenment, un-

derstanding, appreciation, inspiration, and motivation for these young learners. This involves communication between pupils and teachers so that teachers may understand boys and girls, and so that boys and girls may have the benefit of the more mature and discerning insight of the teachers, and may receive and utilize the riches of the experience of the race in its upward climb.

Various means of communication are available but the most common one used is that of words, either spoken or printed. Words are symbols with meaning, but very often communication falls short of complete success because pupil and teacher do not put the same meaning into the words used. Time and again in seeking to communicate an experience we find ourselves helpless because the words are inadequate to communicate the experience.

The church school should be interested in the use of pictures because they are an aid in effective communication. If people have become picture conscious, is it not wisdom to use the method of picturization in our educational efforts? Through the use of visual education the teacher seeks to bring to his pupil a concrete illustration of that which he is trying to communicate. Visual aids to the spoken or printed message are of many sorts. The discussion in this article will be limited to projected pictures—that is, slides and motion-pictures.

Evidence of Effectiveness

If the use of visual education enhances the effectiveness of our teaching, the church school is under obligation to use this method, for at best we work at tremendous odds in our effort to teach religion. Can we be sure that this is a really effective method and not merely a passing fad?

Take first the evidence from common observation. Interest and attention are prerequisites to effective learning. What happens when you show pictures? Immediately interest leaps to white heat, and attention is given spontaneously. So much is this true that one must be careful not to announce too early that there are to be pictures lest the anticipation absorb all possible interest in other activities. As one advertiser has truly put it, "They never look puzzled when you show them pictures!" Inter-

est and attention alone do not assure desirable learning, but given a fruitful picture or pictures and appropriate supporting verbal teaching and you have a very effective combination.

Take next the testimony of children themselves. Some incident in the life of Christ was mentioned at the dinner-table when Richard, who is in the fifth grade and who, months before, had seen the picture, "King of Kings" piped up, "I know about that! I saw it in the 'King of Kings'"; and, after a few moments of thought, "In fact, about all I know about Jesus I got from 'King of Kings.'" Of course, this was an exaggeration, for the teaching in the life of Christ which he had received in the church school had not gone without its results, but somehow it was the seeing of the motion-picture on the life of Christ which had brought a rather large amount of verbal teaching to proper focus and understanding, and it was this which he remembered through the months.

This tendency to recall over a long period of time what is seen in motion-pictures was found to be common by the Payne Fund investigation. To quote from their report: "Not only do children carry away in their minds a great deal of what they see in a picture, but they remember it for a long time afterward. After three months the averages were found to be virtually the same, with even occasionally a slight *increase* in the amount recalled upon the part of the youngest children. If, briefly, they had received whatever they had gleaned from the screen with the pliability of wax, they were found to be retaining it, as the phrase goes, with the durability of marble." Contrast this with the usual tendency to forget what is taught verbally long before the next session of the class arrives.

Take, finally, the evidence from scientific experimentation in the effectiveness of the use of visual aids. A number of studies have been conducted in which the effort was made to determine how effective pictures are in enhancing learning. The studies usually provide for two groups of pupils of about equal ability, and they are assigned teachers of equal competence. The one is given instruction without the use of pictures, and the other group with the use of pictures. By means of tests it is determined whether one or the other group has made the more progress. In almost every instance the group taught with the use of pictures has shown superiority. In a booklet entitled *Values of Movies and Talkies in Education*, published by the Herman A. DeVry Company, Inc., A. P. Hollis has reported some of the findings of these studies, and summarizes as follows:

The Teachers Go Calling

Suggestions for the Workers' Conference

By DOROTHY W. PEASE

"Dr. V. C. Arnsperger, of Teachers' College, Columbia University, establishes an average superiority of 26 percent through the use of sound-teaching film. Dr. W. W. Charters, of Ohio State University, establishes an average superiority of 24 percent through viewing ordinary movies. Knowlton and Tilton establish an average superiority of 23 percent through the use of the Yale Chronicle series. A study made at Lakefield, Minn., by Harold C. Bauer, establishes average superiority of 15 percent in all subjects through the use of silent film."

These increases in the effectiveness of learning through the use of motion-pictures are not miraculous or revolutionary, but they provide some food for thought if we would consider what might happen if the effectiveness of our religious teachings could be increased by these percentages.

What Makes Projected Pictures Effective?

What makes the motion-pictures so effective? One reason is the keen interest and rapt attention which they draw to themselves. Another is the conditions under which they are shown: a dark, quiet room; one focus of attention to which the eyes of all are drawn; the effect of membership in a group, all drawn by the same center of attention; appropriate accompanying music.

The third reason is that if well selected they supplement actual experience with a vicarious experience which is sometimes almost equally effective. We cannot take our class to China so that they may learn to know and appreciate Chinese children, but a good movie sympathetically presenting Chinese children, not only showing their physical appearance, the clothing they wear, the homes in which they live, but also depicting some of their hopes and joys and the activities which they find interesting may, in a measure, accomplish the same purpose. We cannot transport our class to Palestine so that they may see the land of the Bible, but by means of well-selected and well-made slides we can bring to them some of the historical places of Palestine, and do it much more effectively than can ever be done with the mere use of words. In teaching right conduct we cannot always confront our children with actual life situations, but by means of the projector and screen we can bring life situations to them, carefully selected and edited to accomplish just the purpose which we have in mind. Visual aids provide the necessary foundation on which may be based religious teaching concerning life, its meaning, and how to live it as a Christian.

THE second fall workers' conference well may be a preparation for the annual calling week. During that week all teachers will call on their pupils, cars being provided for those who have none available. The week should be set aside as early in the season as possible in order that its benefits may be felt during the entire year.

At the workers' conference the fellowship period at the tables may include community singing. A round sung by the workers in the children's, young people's and adult divisions provides an enjoyable feature.

Worship Theme: "The Child in the Midst"

HYMN. "O Son of Man, Thou Madest Known."

STORY. "A Man in the Making."

At the port of New Orleans, many years ago, a ragged little stowaway, who had come from a poorhouse in Great Britain, was landed to await a vessel that would carry him back to England. Earnestly he pled to be allowed to remain in America, the land of opportunity. In a tone of contempt one of the officials said, "What could we do with a thing like you?" The boy replied, "*They make men out of things like me.*" The answer so impressed a man who was standing by that he resolved to give the boy a chance. Taking him to his own home the benefactor fed and clothed and educated him till the boy became a man—the man who proved himself worthy to be trusted with the difficult task of plunging into darkest Africa in search of the missing hero, David Livingstone. Today, among the names of the noble and the great and the good, there ranks high the name of Sir Henry Morton Stanley, the poorhouse waif out of whom God was able to make a man.

SCRIPTURE. Jesus Places the Child in the Midst. Mark 9: 36, 37; 10: 14-16; John 21: 15; Matthew 18: 12-14, 6; John 10: 10b.

PRAYER.

HYMN. "Lord, Speak to Me."

Conference Period

The program should include the challenge of home visitation and also instruction in how to visit. Calling seems very simple to those who are doing it all the time, but to a shy teacher it may

be very difficult. The teacher should be reassured that almost without exception she will be received cordially when the parents learn that she is interested in their children.

Demonstration calls very profitably might form the major part of the program for the evening. The minister, or other experienced visitor, should supervise this and suggest types of reactions which the teacher will meet. Each division or department might plan and give one demonstration call.

As the demonstrations proceed and the scenes shift from one house to another, the teachers introduce themselves in similar fashion. "Is this Mrs. Miller? I am Mrs. Crosby, Billy's church school teacher." If the teacher knows the mother, she may be more informal. "Good afternoon, Mrs. Foster. I imagine you know why I have come." Various types of welcome may be illustrated: the very cordial, "I am very glad to know you. Won't you come in?"; the rising inflection, "Yes?"; which implies, "Well, what of it?"; the greeting which places the caller in the truant-officer class, "What has he done now?" the cautious hostess who prefers to visit in the half-opened doorway.

The conversation, obviously, should be about the children. The teacher should mention the child's good qualities and assure the mother it is a privilege to have him in her class. The mother will continue the conversation, sometimes showing real understanding of her child, sometimes overrating his motives, sometimes painting too black a picture. Some mothers show no understanding of what the church is trying to do.

Teachers in the children's division should be armed with copies of the Keystone Graded "Message to Parents" which will help them to interpret the work of the quarter.

Instead of such a demonstration, a minister, director or superintendent from a school which has conducted a successful calling week, may tell of his experiences and describe the technique used.

The minister may close the conference by calling attention to the high points in the demonstration or discussion and by challenging the teachers to enter the calling week with anticipation of new friendships, with a desire better to understand the pupils, and with a prayer that they may be more effective teachers.

Worth Repeating

Thoughts from Dr. Truett's Address at Atlanta

ANY and every religious denomination should be able and ready to give a clear reason, or reasons, for its distinctive faith. I would here frankly say that for Baptists there is one authoritative and final source of religious truth, and that source is the Bible. Our contention is that God's will for mankind is fully expressed in the Bible, and to that will we are bound to conform, in all matters relating to doctrine, polity, ordinances, worship and Christian living. How shall we find out Christ's will for us? He has revealed it in his Holy Word. The Bible, and the Bible alone, is the rule of faith and practice for Baptists. Not traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament. Christ is our one foundation, and we are to build alone upon Him.

Differ with Catholics

Just here it is seen that the Baptist message and the Roman Catholic message are the very antipodes of each other. The Roman Catholic message is sacerdotal, sacramentarian and ecclesiastical. In its scheme of salvation it magnifies the church, the priest and the sacraments. The Baptist message is non-sacerdotal, non-sacramentarian and non-ecclesiastical. Its teaching is that the one High Priest for sinful humanity has entered into the holy place for all, that the veil is forever rent in twain, that the mercy seat is uncovered and open to all, and that the humblest soul in all the world, if he be truly penitent, may enter with all boldness and cast himself upon Christ. Baptists are in conscience compelled to reject and oppose sacerdotalism that puts a priest between a soul and Christ; and sacramentarianism that makes external ordinances in themselves vehicles of grace; and ecclesiasticism that puts a church between a sinner and salvation. Likewise, the Catholic conception of the church, thrusting all its complex and cumbrous machinery between the soul and God, claiming to exercise the power of the keys, and to control the channels of grace—all such lording it over the conscience of men is to the Baptist mind an insufferable tyranny in the realm of the soul, and tends to frustrate the grace of God, to destroy freedom of conscience, and terribly to hinder the coming of the kingdom of God.

Although the Baptist is the very antithesis of his Catholic neighbor, in biblical conceptions and contentions, yet the Baptist will whole-heartedly insist that his Catholic neighbor must not be prevented from having his candles, and incense, and sanctus bell, and rosary, and whatever else he wishes in the expression of his worship and faith. A Baptist must, in conscience, at all times, and everywhere, plead for absolute religious liberty for his Catholic neighbor, for his Jewish neighbor, and for everybody else.

Beliefs Are Vital

It matters vitally what we believe. The world's conduct is molded by its beliefs. A religious denomination is molded by its ruling principles, just as a nation, and as is an individual. Religion is a matter of personal relationship between the soul and God, and nothing extraneous may properly intrude here—no ecclesiastical nor civil order, no church, nor ordinance, nor sacrament, no preacher, nor priest, may dare to stand between the individual soul and Christ. Out of this cardinal, bed-rock principle, all our Baptist principles emerge.

Every Man's Right

It follows, therefore, logically and inevitably, that every man has the right to worship God according to the dictates of his own conscience; and that no man, nor set of men, no government, religious or civil, has the right to dictate how a person may worship God, and to punish him if he does not worship that way. The right of private judgment is the crown jewel of humanity. And for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God.

Nurse of All Liberty

Whitelaw Reid says that the greatest fact of modern history was the rise of the American nation. We must demur to such statement, and insist, instead, that the greatest fact of modern history was the discovery of the idea of liberty, religious and civil, and that such discovery was made preeminently by the Baptists. Religious liberty is the nursing mother of all liberty. The Baptists grasped this conception of liberty in its full-orbed glory, from the very beginning. Their contention has been, is now, and must ever be, that it is the God-

given and indefeasible right of every human being, to worship God or not, according to the dictates of his conscience; and, as long as he does not infringe upon the rights of others, he is to be held accountable to God alone, for all his religious beliefs and practices. And Baptists make this contention, not only for themselves, but as well, for all men everywhere.

Church and State

In view of their essential principles, it is easy to understand why Baptists believe that every state church is a spiritual tyranny. I speak now this special word to the Baptist people of our United States of America. While we are lamenting the loss of religious liberty and other civil rights, in different sections of the world, it behooves us to open our eyes to insidious encroachments here in our own land. Eternal vigilance is the price of liberty. In illustration of the subtle, but real encroachments upon liberty in America, call to mind the recent agitation in connection with the National Congress, to include church employees in federal security pensions. Take again the fact of the allocation of public funds to sectarian purposes. Bills are proposed, in various states, again and again, for taxes to be appropriated for sectarian schools. If haply any of our Baptist people have, in an hour of weakness, been in any way enthralled by this encroachment, let them speedily repent of such inconsistent course, and go and sin no more! Once more, the frank declaration is here made that any trend or suggestion of the possible establishment of diplomatic relations between the United States and the Vatican would call forth an immediate and unyielding protest from uncounted millions of our American people. The pope is simply the honored head of the Roman Catholic church, and the plea that his dominion over a few acres of ground, called the Vatican City, gives him the status of a temporal sovereign, is essentially unreal. He has, in fact, no better title to receive governmental recognition from the United States than has the Archbishop of Canterbury, or the moderator of the Presbyterian General Assembly of the United States, or the presiding bishop of the United Methodist Church of this country. We call God to witness that we do not wish to be petty and inconsistent and unchristian in our frank reference to this matter. But we do wish to be consistent and faithful to priceless principles, profoundly believing that these principles are of indispensable value, alike to Baptists, to Protestants of every name, to Catholics, to Jews, to Quakers, to everybody in our land.

Children's Leader

Will You Be a *Better* Teacher A YEAR FROM NOW?

By HAZEL A. LEWIS

Making Dreams Come True

If all the plans made before the summer vacation for reading, study, and self-improvement had been kept, most of us today would be much wiser persons and better teachers. Perhaps with some of us these plans were realized, and there is a notebook or some other record of work done in a summer school or conference. There may be notes on the books which were read. Happy is the teacher who had a rich experience in training during the summer and has begun already to realize the dreams which grew out of it. The children's room made beautiful and childlike, the session which became a shared experience in Christian living, the new understanding of children and new joy in working with them may all have helped to make the summer's dreams and plans come true.

Perhaps the first days at home after vacation seemed so far removed from the inspiration of summer conference that it was just impossible to connect the two. The lovely ideas and plans are regretfully—even resentfully—laid away with such final words as, "Of course such things were only theories. I knew they wouldn't work here." Or, "No one else understands or is willing to help." Or, "If I can't do it just the way it ought to be done, I won't try to make any changes at all." The new training, ideals, and plans are laid away in whatever kind of mental lavender one uses for the purpose.

It may be that the summer was barren of opportunities for study or inspiration; that one has held the fort while others were away in conference or study groups, and feels a bit dizzy when they come home full of new ideas which seem vague or fantastic, and is ready with the well-known wet blanket.

Whatever one's personal situation may be, here is a new year with new children, new opportunities for growth in Christian education. What is one to do about it?

One's Job a Laboratory

There is no better organizing center for a plan of training and improvement of one's ability than a challenging job.

An ongoing piece of work serves as both the incentive to and the outlet for study, experimentation, and a whole program of growth. It may be a class of children, or a department, perhaps it is a session which has grown from one hour to two; it may be a plan for parent-education, or any one of the many and varied ways in which a church provides Christian education for children.

There are two absolute essentials a job must have if it is to push one on to new heights of effort and achievement. It must be looked upon as genuinely interesting, and not just a pious duty, and it must seem so worth while that one yearns to do it better.

The young man who said, "I simply must do a swell job of teaching this year, for I'm all the teacher these juniors will have in this church for a whole year," felt the urgency of a great responsibility. The older woman, who had been a

beginner superintendent for fifteen years, who said, "When I see these young people who used to be in my department growing up in the church, I realize how much better teacher I could have been," was ready for the first steps toward improvement. The girl who had been to an assembly that summer and, thrilled almost beyond words to be asked on her return to take a primary class, managed to ask breathlessly, "Where do I find out what to do first?" opened the door to ideals and plans which would carry her on through years of growth. For the law of readiness operates in teachers as well as in pupils, and unless it works with the process there is no success and no growth.

Three factors must be present: a sense of need, time, and the opportunity. The first ought to be easy for all of us. The second can be found, no matter how impossible it may seem at first. The third, opportunity, will be of two kinds: that which is opened to us by the church training class or the community training school, and the less obvious kind that must be sought with discrimination and persistence. Sometimes when one's own church is not alert to the training plans of the denomination or community, one must take the initiative in fostering the first kind of opportunity.

The Importance of Training Courses

To know what one really needs calls for no small amount of self-knowledge and honesty. Sometimes teachers of children keep on taking method courses when what they need most is a better knowledge of the New Testament, a more accurate Old Testament background, or a course dealing with basic Christian belief. To be a teacher of children one must be not only childlike in spirit, but mature in Christian thought. Or it may be that one needs very much a new look at method and materials. A course in this field, taken more than five years ago, calls for fresh study and experimentation today.

Locate the best training classes that are available, discover what training schools will be held in the community or

(Please turn to page 32)

GOD'S DWELLING-PLACE

By RUTH INSCHO

Once I thought God had his dwelling-place

Within a hushed, high-vaulted temple where

Soft music mingled with the solemn air,
While down into my lifted, childish face,
Smiled the Good Shepherd from his window space.

Holding his little lamb with tender care,

He blessed the people when they bowed in prayer
And shed around a gentle, glowing grace.

But now I know he lives wherever love

And truth and sacrifice build high and strong

Their altars white. All honorable art
His power pulses through; and far above

The terror and the tumult of life's throng,

His still voice speaks within the human heart.

HAPPY BIRTHDAYS

By BERTHA C. ANDERSON

Theme for the Year—"He Careth for You"



THIS new series of birthday posters is designed with enough adaptability to make them usable with both primary and junior groups. Suggestions, meeting the needs of each, will be given from month to month. With very few changes they could be used in the beginner group as well.

We are prone to forget—at least in the active exercise of our faith—that God does care for us. We fail to cash his promises, neglect to thank him for the use of his world, and frequently fail to pay any interest on his investment in us. The least we owe is the fullest development of the talents with which we have been endowed, making only the right use of the natural resources at our disposal, that the kingdom of God may come closer.

There is a regrettable philosophy gnawing like a deadly disease at the minds of people today. It is that the day of opportunity is past. God cares for us, but as always, he expects us to reach out and up and over and dig under to take his bounty. He does not heap it into our laps over our folded hands. He never did. Our forefathers wrested their sustenance from God's wilderness. They fought for every particle of spiritual, social and intellectual progress gained. Idle hands and minds atrophy appreciation.

It is hoped that our junior leaders, especially, will keep this as a background thread of thought to run through the year and tie together our study of how God cares for us.

If your fellowship time in your junior department permits, you will find it helpful to tell ethical or biographical stories of outstanding people who have made the best use of God's gifts, and so expressed their gratitude.

The posters themselves are built up, relying, in this year of color contrasts,

on the use of bright paper for effect. Packages of colored poster-paper, to be found in ten-cent stores, will be very helpful. The large sheets for the backgrounds should be rather heavy. (See suggestions on this page for securing background-paper and patterns.) The colors of the background sheets are as follows: October, orange; November, gray; December, white; January, blue; February, granite; March, green; April, yellow; May, fawn; June, buff; July, blue; August, green; September, cream.

To provide a change in plan from last year's posters, and to make them adaptable to the different ages, birthday-cards are to be prepared and given to the birthday children. Each poster provides a pocket into which the cards may be slipped. The cards cannot be large, and may be as simple or expensive as one wishes.

The theme for the year is repeated on each poster (see the first pattern for the lettering). The Scripture, based upon the monthly sub-theme, should be typed on the birthday-cards or on the envelopes.

A simple corner design also is given in the first pattern. A ruler with a raised metal edge will be found valuable in drawing on the posters, one inch from the edge, the india-ink border. This gives the posters a finished look.

OCTOBER

THEME. Wonders Man Has Made in God's World.

SCRIPTURE. "For we are God's fellow-workers." 1 Cor. 3:9 (R.V.).

This subject will give occasion for laying the foundation thought by using some biographical stories which will be of inspirational interest to juniors. The poster illustrates a world full of wonderful things which man has made for our comfort and convenience from the material God has furnished. Many of the inventors and discoverers represented have had to contend against an unbelieving world.

Since such modern wonders as radios, telephones, lighting devices, refrigerators, airplanes, streamlined trains, automobiles, the newest farm implements, and engineering projects like bridges, dams and skyscrapers, are too intricate for patterns, pictures of such things should be cut from magazines, mounted on white paper and trimmed neatly. The illustrations should be selected according to the interest and experience of the children.

The October poster has a deep orange background. The letters of the word "October" are cut from a bright yellow light-blue paper, and are pasted in place. The map of the world is cut from the same paper, the land portions being colored orange. Either crayon or water-color may be used. Paste the map to the poster around the side and lower edges only, to form a pocket.

For younger children, the pictures may be pasted lightly to the birthday envelopes before they are put into the top of the pocket. Juniors may not care to have the pictures, so for them the illustrations of modern wonders may be pasted together lightly and fastened to the inner edge of the pocket. The envelopes may then be tucked in back of them until time for distribution.

BAPTIST LEADER SUBSCRIBER!

This coupon
and twenty-five (25) cents
will bring you the set of

BIRTHDAY POSTER PATTERNS

described below

Send to The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

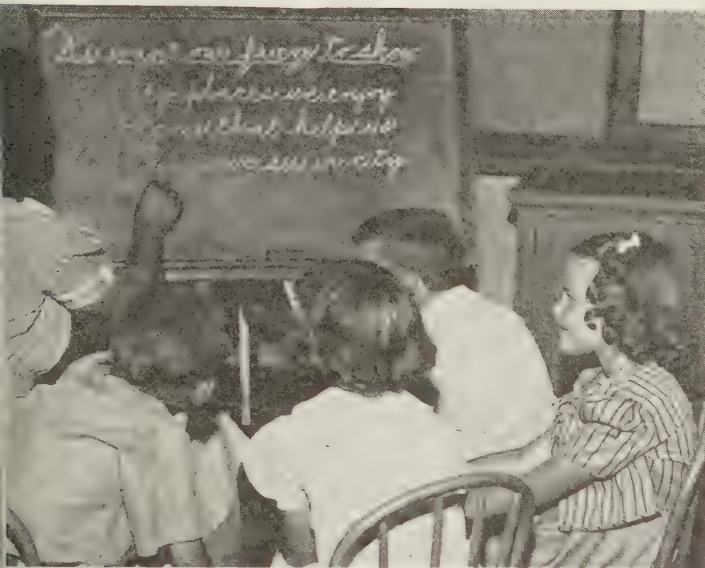
Where to Secure POSTER MATERIALS

THE American Baptist Publication Society announces a new service in making available patterns and mounting-paper for the twelve birthday posters to be described monthly on these pages.

Background-Paper. Packages of twelve sheets of heavy ripple finish mounting-paper in properly assorted colors, 15 by 19 inches in size; price per package of twelve sheets, \$1.00. (Sheets cannot be sold separately.)

Patterns. Full-size patterns for the twelve birthday posters, assembled in an envelope; price, 35 cents per set.

Order both patterns and background-paper from the nearest branch house of The American Baptist Publication Society.



MAKING A FRIEZE

1. Primary children plan a frieze entitled, "All Around the City," to record what they are learning in their study of "The Church in the City."

2. The children search through picture collections and magazines for pictures to illustrate their study.

3. They pin long strips of butcher-paper on the wall-board.

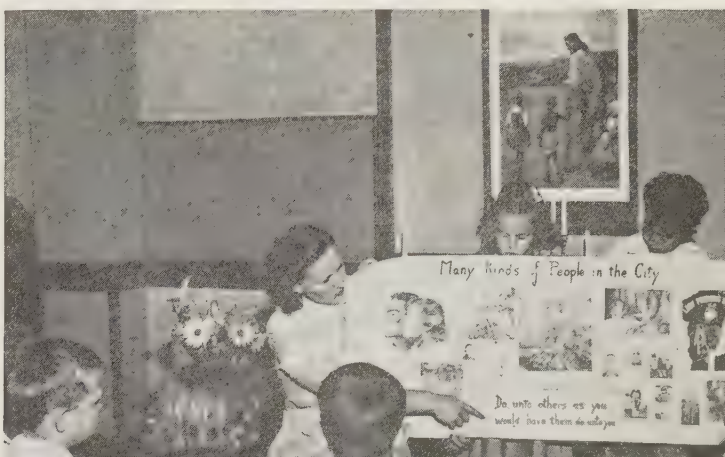
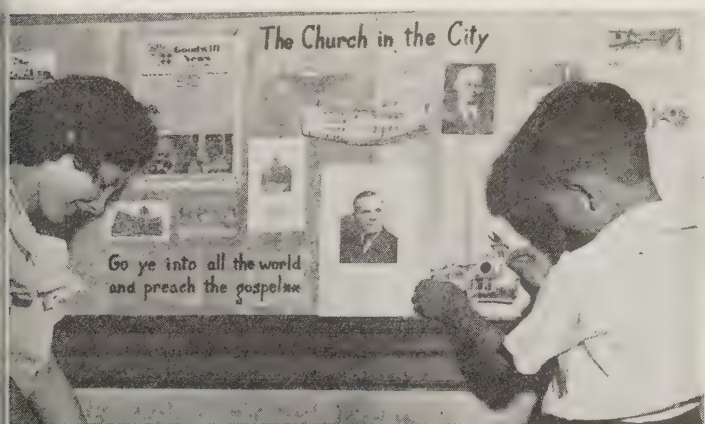
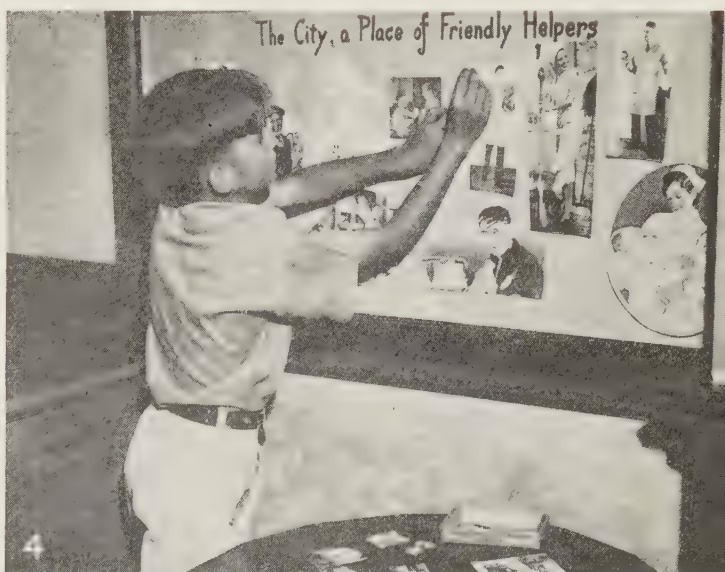
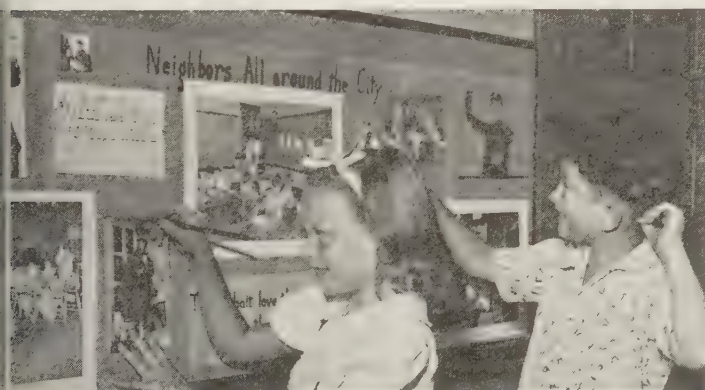
4. As the boys and girls work under the guidance of the teachers there is much informal conversation as to why the pictures are chosen, and where each picture should be pinned.

5. The pictures are arranged as artistically as possible.

6. It is fun to paste the pictures, verses, and songs on the different sections of the frieze.

7. Sections of the frieze are brought into the worship service and used to stimulate group thinking.

Photographs by Ralph Berry





Ellis O. Hinsey

Workers' Conference

CHILDREN'S DIVISION

By DOROTHY W. PEASE

Plans for Calling Week

Church school workers and parents are partners in the great task of guiding the child's Christian growth. Partners must be mutually acquainted in order to understand how best to supplement each other's work. It has been said that "parental indifference and disinterestedness is the greatest factor in irregular attendance at the church school." If parents become familiar with the church school's program and understand how they may help to make its teaching more effective, they will be more interested in the school. Likewise, if the teachers know their pupils' needs and become familiar with their homes, they will be better teachers.

This is the reason for calling week, which is the subject of the general conference for the month.¹ Many teachers are timid about calling in the homes. Some even say that teachers should not pry into the home life of the pupils. However, calling accomplishes at least three important things. It enables the teacher to understand the child better. It increases the parents' acquaintance with and interest in the church school. It gives the pupil genuine joy to have his teacher visit his home.

After the conclusion of the general conference, considerable time will be spent in each department conference, working out the details of the calling. The transportation chairman will check

on the number of cars he will need for those who have none, and on the days they will be needed. Each teacher will be given cards containing the name and address of each pupil and the names of the parents and other children in the family. The minister will have indicated on each card such important information as whether or not the parents are church members, attend regularly, and the like. If possible, he should spend a few moments with each teacher, helping her to understand some of the more difficult situations. Thus she may know before she makes the call any unusual problems, such as broken homes, families divided religiously, unemployment, recent sorrow, widow supporting family, and others which require special tact. She should know also if there are other children in the home who do not attend the church school, because the invitation of a teacher who cares is worth much.

The teachers should be familiar with the aims of the courses they are teaching, and should be able to suggest ways in which the parents could help make the lessons more meaningful to their children. "A Message to Parents," prepared for the Keystone Graded Lessons, may be left in each home, if it has not already been mailed with a letter.

The principals should urge their teachers to be good listeners. A successful call is usually one in which the parents do most of the talking. The teacher may steer the conversation and give leads

which will unfold the stories of Junior's school life, health, hobbies, attitude in the home, and the like. Silent observation of the home and the parents' manner of speech will indicate the atmosphere of the home, tastes in reading and in art, social standards, the character of their interests, their understanding of their children's world and their skill in meeting problems.

There are two simple rules for effective calling. Be friendly. Be natural. Do not ask pointed questions. Desired information may be secured by casual questions growing out of the conversation. This, with comments on the visit, will be recorded on the card after leaving the home, never during the visit itself unless it is a date or something which would be difficult to remember. A permanent record of information that will help the teacher in understanding the pupils may be entered in the teacher's notebook described last month.

If the parents are not church-going people, the visit should include a very cordial invitation to attend with their children. The teacher may emphasize the fact that children will soon find it unnecessary to go to church themselves if their parents do not find it worthwhile. The teacher may leave a printed outline of the church appointments and organizations, suggesting the groups in which each would be interested.²

Looking Forward to Thanksgiving

Some time will be reserved in the conference for a discussion of Thanksgiving plans. If the pupils bring food for the use of the less fortunate on Thanksgiving Day, a presentation or dedication service should be arranged. A large table with a white or orange cover may serve as an altar on which the boys and girls will leave their gifts.

The kindergarten teachers will plan to put up Thanksgiving decorations and assemble magazine-pictures from which the children will make selections for "thank you" booklets or booklets of ways in which they can make others thankful.

The primary pupils may go a step farther. On one page of their booklet they may paste a picture of something for which they are thankful, and on the opposite page they may illustrate some way in which they may express gratitude. Making Thanksgiving posters or original Thanksgiving psalms and litanies, participating in a Thanksgiving worship service³ or dramatizing simply the first Thanksgiving are good primary activities.

The juniors may attempt a longer drama. (Please turn to page 25)

² For further suggestions, see "Our Teachers Visiting," *International Journal of Religious Education*, October, 1935, and "The Visiting Teacher the Junior Department," *Children's Leader*, September, 1937.

¹ See page 17.

October in the Nursery Class

By HAZEL W. BIRNBAUM

WITH Rally Day and Promotion Day behind us, and our group once more made up of children of about the same age, we can limit our consideration to those of little experience and limited capacities for learning. Two very important steps should be taken before plans are made for their activities.

The first essential is a workers' conference at which sufficient time can be given to the discussion of the needs of the children. Reading-material should be made available for helpers and plans made for future evaluation and reports of what is read. If the list of those children now attending can be studied, and the children discussed, one by one, as to their personalities, capabilities, limitations, and the like, the leaders will have a better understanding of each child's needs and will be prepared to plan for special activities in regard to each child's growth. If the group is small, all the children can be discussed at one meeting, but if the group is large, it may take a second meeting to complete the list. In the latter case those in need of special consideration should be cared for first. Each teacher might be assigned one or more little ones whose needs or outstanding characteristics she will attempt to discover through special observation during the morning sessions.

Second, contact with the new homes is most important at this time. If possible, a visit should be made in each child's home, making friends with the child and, through conversation with the mother, securing information about the child's likes and dislikes, those in the family other than parents, home problems, or other background facts that may make for a better understanding of the child. In return, the parents should know something about what we are trying to do for their child. Teachers should be friendly and tactful in making these calls so that the confidence and cooperation of the parents are gained. Helpful literature should be left with the family, a picture with the child, and an invitation extended to other church activities.

No doubt there are little ones who have been on the nursery roll since birth, and who have now attained the age for attendance in the nursery class. These should be invited to attend. Calls for

this purpose should be made by the superintendent in order to have a friendly visit with the mother and to make it possible for the child to find a friend when he attends for the first time, perhaps feeling a little strange.

With these two important steps taken, we are ready to determine our course of procedure for Sunday mornings. We shall have two groups to consider, a small group of little children who never have had other social contacts with other children of their own age, and a group of those who have been with us a year and now are our potential leaders. The needs of the first group are a sense of security in a new situation and home-like surroundings where play life may take place naturally. The need of the second group is an opportunity to express themselves according to their own interests and thereby gain confidence in their own accomplishments, developing a leadership which will bring joy and happiness.

First Sunday

To lead the children to an appreciation of toys, we may take small groups about the room showing them the toy trucks, dolls, balls and blocks, commenting upon the fact that they belong to all of us, and are to be shared by all. The songs, "Sharing,"¹ "I've a Dear Little Dolly,"² and "When We Work Together,"³ may be sung by the teacher. Few children of this age know the meaning of taking turns, so it will be helpful first to decide among the teachers upon some procedure in regard to this. An explanation of the importance of saying "please" will help some to overcome the tendency to grab. However, we will not force unduly the saying of "please." Children may be encouraged to bring toys from home if they understand that anything brought must be shared. To the children who choose to gather for a story, the teacher may read the poems, "Joan and Her Doll,"⁴ or "Our Nursery Class,"⁵ while the assistants see that the play of others does not interrupt the story or poem reading. Pictures of children sharing, from the Keystone Beginners Set or the McCallum Nursery Set, can be shown with the poems. These little ones will be slow to contribute much conversation for a while, but ample opportunity should be given.



E. G. Hoff

Second Sunday

On this Sunday we will again make a tour of our room to see what pictures are available. The pictures on display should be chosen carefully and not just accumulated. A timid child is often won over into a play group by a picture-book in the hands of an understanding teacher. A procedure similar to that followed last week should be planned for this Sunday, using the same songs and poems. A story, such as "Frank and Kenneth, Two Little Friends,"⁶ may be told, substituting names of children in the group. More children should be encouraged to enter into play with others.

Third Sunday

We need to encourage neatness and good care of our materials and room, so we shall talk about how we may help to care for our rooms at home and here at nursery class. A room which is cluttered and untidy does not tend to give a feeling of security, and certainly does not add to the teacher's poise and tranquillity. Therefore, without nagging, we shall encourage the children to put toys away when they have finished with them. The picture, "Putting Away Toys,"⁷ will help. Conversation about helping others to pick up toys and materials, the verse, "A little friend came to play with me,"⁸ and the story, "All Away," will help to emphasize the satisfaction of caring for toys. We must not forget also to care for plant life in the room. The song,

(Please turn to page 25)

Guiding Beginners in October

By ELIZABETH F. TIBBALS

The Children and Their Needs

Most beginners have had little experience outside their own homes. Some of them have never played with other children. Those who are coming to the church for the first time are likely to be shy and to feel strange in this new and unaccustomed place. Others in the group will have been with us through the previous year and will feel very much at home. With these two groups, it is apparent that we must consider and plan to meet a double need.

The new children, most of whom will be the four-year-olds, need above all a friendly welcome and a homelike atmosphere in which they will forget themselves in playing and working with others in the group. Those who have been in the department before need the satisfaction which comes in friendly service to others and the experience of taking responsibility. Both groups need to feel love and joy in a happy experience of work and play, giving and receiving, in the church school.

Our Beginner Course

The first unit in each year of the Keystone Graded Course, "Guiding Beginners in Christian Growth," recognizes and tries to meet these needs by providing an opportunity for the children to get acquainted with the church and to enjoy happy times in it. "Going to Church" and "Happy Times at Church," each are two weeks' units with this aim. "How God Cares for Us" and "God's Gift of Home" follow and build a background for a real experience of thanksgiving late in November. The units will need to be seen as a whole before each session can be planned intelligently.

The Room

The room that is to help in guiding the Christian growth of children must be made as homelike as possible. If it is clean, light and well-ventilated we have the best possible foundation on which to build. A soft rug, low tables and cabinets, and chairs to fit the children will help, while a few toys such as they are accustomed to using will give the room an air of familiarity and dispel shyness and fear. If we have room to arrange interest centers, we may plan a picture-book center; a worship center with a lovely picture, a Bible, and perhaps candles and flowers, to suggest an atmosphere of worship; a picture center where children may handle and enjoy many pictures; a play center with blocks

and housekeeping toys; and a work center where may be found crayons, scissors, paper, paste and other work materials.

Many of us will not be so fortunate as to have this ideal room. Perhaps we will say, "But when we have only a small corner of the room where all the other classes are meeting, what can we do?" If there is no other place available for the beginners, and we have to work under serious handicaps, we still can do good work if we are alert to all the possibilities. Screens will shut off from the rest of the room even the smallest corner and make it our own. A soft mat or rug, which can be rolled up and put away during the week, will provide a clean, comfortable place for beginners to play. Chairs are unnecessary if the space is limited, for beginners will work just as well on the floor. A low cabinet for supplies can be made easily from an orange-crate. When painted and hung with a cheery curtain, it becomes a bright spot in the "room" as well as a great convenience. It may be possible to have one low table with a bowl of flowers or a plant beneath a lovely picture for the worship center. A victrola may be used for instrumental music, and the children will not need accompaniment for singing.

Neither the well-equipped leader nor the one working under heavy handicaps should limit her planning to her own beginner-room. It should include other parts of the church, the yard outside, the woods near-by or the florist's window, and any part of the community which may be used to enrich the experience of little children.

Materials

If we can have only a limited supply of play materials we will do well to invest in blocks. They lend themselves to so many types of activities and give so wide an opportunity for initiative. A few housekeeping toys, dishes, a broom, dolls, a telephone will be very useful. It is better not to have too many things for part of the value of these play experiences is the opportunity they give for sharing and taking turns.

Flowers or colored leaves may be brought by the children to decorate their room. Vases should be ready for them to use in arranging the flowers. Ferns or other plants which the children can care for and watch from week to week will be a good investment.

Unless we have all the money we want

to spend, we will find that one song-book will be sufficient for our needs in this course. *When the Little Child Wants to Sing* is a good one, and costs only \$1.00 at our denominational bookstore. This can be supplemented by songs clipped from leaders' magazines or collected from other sources and kept in the leader's scrap-book.

For the first unit the pictures suggested in the teachers' material and others of children going to church, singing in church, or of the boy Jesus in the Temple, will be best. Pictures from our own church will be helpful and each child might be given a snap-shot or church-calendar picture to mount and take home with him.

Activities

In these first Sunday sessions of the new church school year, we will find that informal play takes an even more important place than usual. When children forget themselves and play happily together, they are enjoying their church school fellowship in one of the most natural ways possible.

Little children respond naturally to music. For that reason we find music an invaluable aid in teaching them. Very simple songs will be used and instrumental music to which the children can skip, march, walk, or rest. They will enjoy pretending to ring church bells when they hear bell music.

Building a church of blocks and placing church in it may provide the basis for an entire Sunday morning session.

A Possible Session

When the beginners arrive on the second Sunday in October, they will place their money in the offering-basket, which was explained to them on the previous Sunday. The older members of the group will help any newcomers to find something to do. Some of the children probably will look at the pictures of children going to church and of Jesus going up to the Temple when he was a boy, commenting on them. A leader may help them to think about the pictures by means of questions: Why are these people going to church? What did they do to get ready? Whom will they find in the church? What will they do? Some of them may want to draw pictures of people going into their church, of boys and girls singing bringing gifts. Others, who did not do it the previous Sunday, may want to mount pictures of their church to take

OCTOBER IN THE NURSERY CLASS

(Concluded from page 23)

"We're Glad Today" for our toys, books, and the like may be used and a brief prayer of thanks for toys and care may be offered. The poem, "Daddy Fixes Things,"¹ will help the children to think of the careful use of toys and to appreciate those who help in that care. This is one step toward an expression of gratefulness to our Father God for his care.

Fourth Sunday

The trees in all their lovely autumn colors provide an opportunity for enjoying God's beautiful world, and the children enjoy finding pretty leaves. We should be especially watchful for fall beauty around our church buildings in trees, shrubs, vines and gardens. As these fall days lead to our Thanksgiving season, we can use such approaches to encourage gratitude for God's out-of-doors. We are not much concerned about teaching the facts of growing life to these little ones, but we do want to connect God's love and care with life. All children run through the fallen leaves or gather pretty leaves. Let us link these joyful experiences with the Father God through conversation about God's creation of trees and the growth of seeds with the help of rain and sunshine. Evidences of plant life are about us everywhere as the harvest-time appears, and such statements as, "Isn't it good that God planned for trees and food to grow?" will help the child to understand a little of God's loving care. The

story of "Red Leaves, Green Leaves,"² pictures of falling leaves, fall colors and harvest-time, and the songs, "Falling Leaves"³ and "Autumn Leaves"⁴ will all be helpful.

Fifth Sunday

Because toys are the things nearest to ownership with little children, we should attempt to lead them into the appreciation of the source of their playthings. Since blocks are one of the most popular toys with nursery children it is simple to show them how trees are used for blocks. This can be done while they are playing with the blocks, or afterwards. Pictures of trees, men sawing trees, carpenters at work, and the like, can be shown, and the expression of thanks for trees that give us blocks should follow. The story, "Bobbie's New Blocks,"⁵ or, "The Story of the Tree,"⁶ can be told. The song, "We're Glad Today,"⁷ can be sung over and over by the teacher, substituting for the trees other ideas suggested.

¹ When the Little Child Wants to Sing.

² Songs for the Little Child, Baker.

³ Our Happy World, Frievoegel.

⁴ Guiding Nursery Children and Nursery Class Pictures, Eva B. McCallum.

⁵ Three Years Old, Danielson.

⁷ Singing Time, Coleman.

WORKERS' CONFERENCE Children's Division

(Concluded from page 22)

matization of the Pilgrims' celebration of Thanksgiving, or they may study the history of the Jewish feast of Booths (or feast of Tabernacles) and prepare a worship service based upon it. The principal will have books⁴ describing the first Thanksgiving at Plymouth and explaining Jewish ceremonial observances. It may be necessary to visit a synagogue and ask the rabbi to explain some of the symbolism. The pupils will want to know the proper arrangement of those participating in the service, the correct placement and use of the candlesticks, the palm branches, and other articles. They will need to locate some Jewish music and ritual to use in the service. These should be available so that the pupils can do some of their research during class.

"Again—Thanksgiving," (*International Journal of Religious Education*, November, 1936), points out some of the abuses of the celebration of Thanksgiving, and suggests many creative activities for this season. Another helpful pamphlet is "Thanksgiving to Christmas," prepared by Florence Martin and Frances Hill, published at 740 Rush Street, Chicago, fifteen cents.

³ See "Informal Worship in the Primary Department," August, 1939.

⁴ *Jewish Ceremonials and Customs*, Rosenau; *With the Jewish Child in Home and Synagogue*, Levinger; *Hebrew Home Life*, Lobingier.

WE LEARN TO HELP OURSELVES

E. G. Hoff



As the Primary Children Worship

By MARY C. ODELL

THERE will be new children in the department this month, those just promoted from the beginner department, and also newcomers to the community. We will need to become acquainted with each other, and with what we expect to do together. If we choose as a theme for our worship, "Working and Learning in God's House," we shall be able to build up a feeling of fellowship and can help the children to think why they came to church school.

1. Why We Come to Church School

QUIET MUSIC. "Going to Church."¹

CALL TO WORSHIP.

"Very softly I will walk,
Very gently I will talk,
When to church I go.
Though I cannot see him there,
God is with me everywhere,
He is here I know."

SONG. "Ring, Ring, Ring."¹

(The second- and third-year pupils each may stand by a new primary child, helping him "to ring the church bells.")

SCRIPTURE. Luke 2: 40-47.

OFFERING. Quiet music of "Father Bless Our Gifts Today."²

OFFERING SONG. Above song sung as a prayer, while the child who took up the offering stands before the table where the offering is to be placed.

CONVERSATION. What we do in church school. (Let the children suggest.)

We learn about God, worship him, sing songs, bring our offering, pray, learn about Jesus and others, learn to do the things which Jesus taught.

PRAYER. (Thanking God for our church school.)

STORY. Jesus Visits the Temple.

(Tell the story in your own words, using for a base the Scripture reading for today.)

SONG. "A Song of God's House."³

NOTE. You may want to include at the beginning of this service a welcome to the new pupils. After welcoming them yourself, you may introduce the teachers. Then the older ones of the group may sing the "Welcoming Song."¹

2. Talking to God in Prayer

QUIET MUSIC. "Lullaby," Brahms.

CALL TO WORSHIP.

"The Lord is near,
He bids his children pray.
While they are speaking he will hear
And bless them day by day."

SONG. "Praise Him, Praise Him."²

SCRIPTURE. Luke 11: 1-4.

PRAYER. The Lord's Prayer.

OFFERING. (See last week.)

STORY. David Talks to God.

Almost every boy and girl likes secrets. It is fun to have a special thought which you can share with someone as a secret. Very good friends can have secrets together.

Our Bible tells us of a little boy who liked to have secrets. He was David, the shepherd boy, who later became a great king.

David spent most of his time out-of-doors. While he was still quite small he began to take his father's sheep out on the hills and into the valleys. Soon he could be trusted to stay alone with the sheep. David liked this. It made him feel important. It gave him a chance to be near the flowers and trees and sky and animals he loved. While the sheep were feeding or resting, David would watch the clouds or stars. He was not afraid, for he knew that God watched over him.

Soon David began singing little songs about the sheep, the clouds and the stars. He sang these songs to God. He knew that God would hear him. It was like sharing his thoughts, or having secrets with God. It made David happy at the end of a day to sit beside his sheep and tell God what he had been thinking. In this way David grew to love God more and more.

Though David lived long ago, the same loving God is ready to hear our thoughts at any time we want to pray to him. We do not need a special time for this. It makes no difference where we are when we pray.

SONG. "Anytime, Anywhere."²

PRAYER. Expressing thoughts the children would like to share with God.

SONG. "Father, We Thank Thee."²

3. Why We Bring Our Offering

QUIET MUSIC. "The Boy Samuel."¹

CALL TO WORSHIP. "Bring an offering, and come into his courts." Psalm 96: 8b.

PRAYER.

SONG. "Ring, Ring, Ring."¹

SCRIPTURE. Psalm 23 (call attention to the fact that this is one of the prayer songs which David sang to God.)

STORY. The Offering Nickel.

Jerry lived near the big stone church, and because he liked the kindly janitor who kept the church clean and warm he often went inside to watch him. As the janitor swept and dusted he told Jerry things about the church. Sometimes he gave Jerry a dust-cloth and let him help to dust the pews and hymn-books. Jerry liked to do this. It made him feel that the church was partly his.

One day, as Jerry was dusting, he found a shiny nickel on the floor. He picked it up and put it in his pocket. But as he worked he felt uncomfortable. The nickel did not seem to belong there.

When they had almost finished dusting Jerry took the nickel to the janitor.

The janitor showed him where the shiny offering-plates were kept. He told Jerry that the nickel belonged there. Someone must have dropped it when he tried to put it in the offering on Sunday.

Then, as they sat and rested, the janitor told Jerry that people brought their offering-money each week because they wanted to share what they had with God. "It costs money to buy coal and keep our church warm. We have to buy hymn-books and Bibles and chairs. We have to pay the organist, the minister and someone like myself to keep the church clean. Then a part of the offering-money is sent to help others. It sends doctors and teachers to other countries. It sends Bibles and hospital supplies. God has many uses for the money we share with him."

The next Sunday when Jerry put his nickel in the offering, he was glad he could give so that all these things could go on, and he could have a fine church in which to worship God.

OFFERING. The children may go quietly to the table with their offering, standing on their return to sing their offering song.

SONG. Any praise song.

4. God Loves Everybody

QUIET MUSIC. "A Song of Church Bells."¹

CALL TO WORSHIP. "I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122: 1.

SONG. "This Is My Father's House."²

PRAYER.

STORY OR DRAMATIZATION. "The Good Samaritan." Luke 10: 30-37.

(If possible let the second-year group plan beforehand to dramatize the story which they have had recently. If this is not practicable, tell the story.)

POEM. Who Is Your Neighbor?

"Who is your neighbor?" I asked a child;
And pausing, he looked at me and smiled.
"My neighbor is Tony who lives down the street,
The boy with broken and twisted feet;
Maggie who washes and irons my clothes.
And the O'Shawnessys, Denny and Rose.
These are my neighbors and many more—
The shiny black boy from the other shore;
The man who sells papers down our block.
The new boy in school, the one called Jock;
The folks on the hill with money to burn.
Those who for food must wait their turn."
"Thank you," I answered, and shaking his hand,
I smiled. "For though I am not from this land
I, too, am your neighbor. God loves everyone.
It makes us all brothers, each under the sun."

—M. C. O.

SONG. "Children of One Father."²

PRAYER. Thanking God that he loves us.

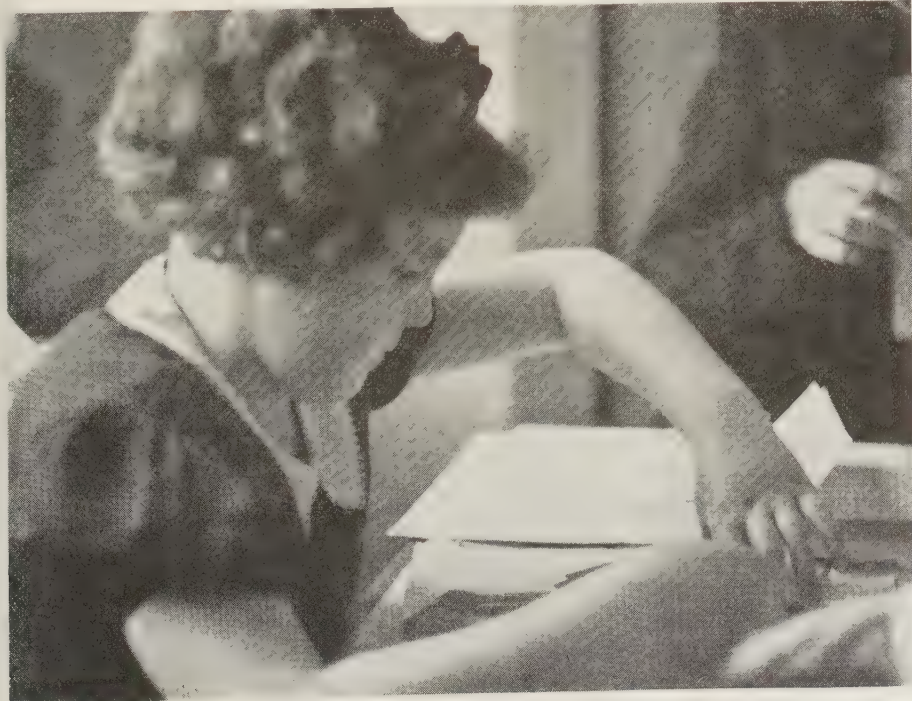
¹ When the Little Child Wants to Sing.

² Worship and Conduct Songs.

³ Primary Music and Worship.

THE CAREFUL WORKMAN

E. G. Hoff



The Primary Children Make a Pledge

By MARGARET E. SHERWOOD

FOR nearly a month the primary children had been "working and learning in God's house," following the suggestions in the first unit of Keystone Graded Course III. Just the week before they had made an appreciation tour of their church and church school buildings and had come to feel a new sense of gratitude for the people who so many years ago had made it possible for them to have that beautiful place in which to worship and learn about God.

Now they were to talk about their responsibility in bringing an offering as a way to share in the work of the church. As the leader guided them in a discussion of why they brought an offering, what the money was used for, why there were two sides to their offering envelopes and how much money they should give, she was more than happy to discover that for most of the children the bringing of their offering was a very meaningful experience. For many years the church school had provided duplex envelopes for even the youngest children and in the primary department the offering always had been received in a simple but dignified offertory service. Now it was also evident that the parents of these children were cooperating in laying the foundations of good stewardship, for almost every child said that either he earned the money he brought as his

offering or took a part of his weekly allowance for that purpose. In this way the children could feel that the gifts were truly their own, not just money handed over by their parents on Sunday morning.

The leader was acquainted with a special offering to be taken either in the form of money or pledges the following Sunday. This was to be used to help reduce the debt incurred in erecting the church school building. Believing that the primary children were ready, both because of their recent appreciation tour and because of their understanding of what bringing an offering really meant, she told them about this special offering, and asked if they might be interested in having a share.

The children's eagerness was instant. They talked of why such a special offering was needed and readily understood that it took a great deal of money to build the fine building they had explored last Sunday. They discussed how much they thought they could give and whether a small gift from the primary children would be just as pleasing to God as the larger gifts some of the grown-up people would bring. Finally they decided they would try to make a gift of one dollar and the leader was asked to fill out one of the regular pledge-cards and turn it in as the pledge from the primary department.

Then followed a further discussion in which they all agreed that if this gift was to be truly their own they should not ask their parents for the money but should earn it themselves. During the next week the primary leader saw personally or wrote to the parents of every child in the department, explaining the project more fully and urging their cooperation in making it a rich experience in giving for the children.

The next Sunday a special white box was provided for the gift-money, and every child came with his extra gift of one or two pennies or even five cents. So great was the children's interest in their special gift that they succeeded in bringing the necessary amount by the second Sunday. They were told how much their pledge had been appreciated by the Special Fund Committee and right away their response was, "Do we have to stop with just one dollar? Why can't we go on and bring some more?"

It was obvious that here was an activity in which the children were vitally inter-

(Please turn to page 32)

Guiding Juniors in Worship

By MARGARET S. WARD

October: The Bible Helps Us to Worship

The Purpose of the Month's Worship

Many boys and girls receive Bibles from the church school when they graduate from the primary to the junior department. During their junior years they will grow in their knowledge and appreciation of this matchless Book and will gain skill in using it. At the beginning of this new church school year it is appropriate to think of ways in which the Bible helps us in worship.

A Worship Center

At the front of the room, on a table covered with white, an open Bible may be placed. Lighted candles at either side will add beauty and dignity to the worship setting.

Worship Suggestions

(Unless otherwise indicated, hymns are from *Junior Hymns and Songs*, supplement edition.)

FIRST SUNDAY: "Our New Bibles"

QUIET MUSIC. "Holy, Holy, Holy."

PREPARATION FOR WORSHIP. Remind the first-year juniors of the new Bibles they have just received. Why was this book chosen as a gift? Help them to realize that the Bible is the most wonderful book in all the world because it tells the most about God and Jesus and the right way for us to live.

CALL TO WORSHIP.

Leader.

Thy word is a lamp unto my feet,
And a light unto my path. (Ps.
119: 105.)

Response.

Open thou mine eyes, that I may
behold
Wondrous things out of thy law.
(Ps. 119: 18.)

HYMN. "Holy Bible, Book Divine,"
back of *Keystone Course IV*, Part I,
Lesson Book.

SCRIPTURE. A few favorite Bible verses
read or recited by juniors.

STORY. "Peter and Polly and the Library," *Keystone Course IV*, Lesson
1, or a familiar Bible story retold
by a junior.

PRAYER, thanking God for his Book and
asking him to help them give their
Bibles the best care, and to learn
more about them.

OFFERING SERVICE.

HYMN. "Book of Grace and Book of
Glory."



Orient and Occident

SECOND SUNDAY: "The Hymn-Book in Our Bible"

REVERENT MUSIC. "Our God, Our Help
in Ages Past." (Based upon Ps. 90.)

PREPARATION FOR WORSHIP. (Ask the
juniors to find the Book of Psalms.)
Did you know that this is a hymn-
book? The Hebrew people sang
these hymns when they worshiped
God in their own homes or in the
great Temple at Jerusalem. Have
any hymns we know been taken
from these Psalms? How may other
verses from the Psalms help us to
worship?

CALL TO WORSHIP.

Leader. Psalm 95: 1.

Response. Psalm 95: 2.

HYMN OF PRAISE. "Enter Into His
Gates with Thanksgiving."

STORY. "The Hymn-Book in Our Bible,"
Children's Leader, March, 1938,
page 25; or "Songs from an Old
Hymn-Book," *Junior World*, March
12, 1938.

SCRIPTURE. A poem about God's beau-
tiful nature world. Psalms 8, 19,
121, 147, or 148.

A CALL TO PRAYER. Psalm 5: 1-3.

PRAYER, thanking God for these people
of the long ago who expressed their
thoughts in such a beautiful way,
that we may still use them in wor-
shipping God.

PRAYER RESPONSE. Psalm 19: 14, re-
peated in unison.

OFFERING VERSE. Psalm 96: 8.

HYMN. "The King of Love My Shepherd
Is." (Psalm 23).

BENEDICTION. Psalm 67: 1, 2.

THIRD SUNDAY: "The Bible Jesus Loved"

WORSHIPFUL MUSIC. "Largo," Handel.

PREPARATION FOR WORSHIP. Let the

juniors find the Old Testament.
Point out its chief divisions, the
Law, the Prophets, the Books of
History, and the Books of Poetry.
Remind them that this is the Bible
Jesus knew and loved as a boy.
Show pictures or models of Bible
scrolls, a picture of the boy Jesus
studying the law in the synagogue
school or as the Great Teacher read-
ing from the Bible. "Jesus in the
Synagogue," by Tissot, *Keystone
Course IV*, Part I, page 33.

CALL TO WORSHIP.

Leader.

Oh how love I thy law!

It is my meditation all the day. (Ps.
119: 97.)

Response.

Give me understanding, that I may
learn thy commandments. (Ps.
119: 73b.)

HYMN OF PRAISE. "Fairest Lord Jesus."

SCRIPTURE. The first Bible verses Jesus
learned as a boy. (Deut. 6: 4-9.)

HYMN. "Jesus, Our Teacher and Master."

STORY. Jesus reads the Bible in the
Nazareth church, Luke 4: 16-22;
Jesus shows how familiar he is with
his Bible, Mark 12: 28-34; Luke
10: 25-28.

PRAYER, thanking God for the Bible
Jesus loved and asking that we may
love it and obey its teachings as we
live day by day.

HYMN. "Holy Bible, Book Divine."

OFFERING.

FOURTH SUNDAY: "The Bible Tells About Jesus"

QUIET MUSIC. "Tell Me the Stories of
Jesus."

PREPARATION FOR WORSHIP. (Let the
juniors find the New Testament.)
Locate the four stories of Jesus' life
(the Gospels), the story of the first
Christian church (Acts), and the let-
ters written by Christian ministers
and missionaries to the churches they
had founded (the Epistles). Help
them to appreciate that we treasure
the New Testament so greatly be-
cause it is the only book which
records the life of Jesus.

CALL TO WORSHIP. (See first Sunday.)

HYMN. "Tell Me the Stories of Jesus."

STORY SCRIPTURE. Favorite stories of
Jesus told or read from the Bible by
several juniors.

PRAYER, thanking God for his gift of Jesus and for the great men of the long ago who wrote down and preserved this wonderful story for us.

PRAYER RESPONSE. "Book of Grace and Book of Glory."

OFFERING.

FIFTH SUNDAY: "The Bible for Everybody"

QUIET MUSIC. "In Christ There Is No East Nor West."

PREPARATION FOR WORSHIP. Show pictures of missionaries teaching from the Bible in other lands. Examine copies of the Bible or New Testament in foreign languages. Show some modern English translations like Moffatt and Goodspeed, and Bible books for juniors like *The Junior Bible*, by Goodspeed, or *The Children's Bible*, by Sherman and Kent. Explain that the Bible has been translated and printed in a thousand different languages or dialects so that everybody all over the world may know God's Word.

CALL TO WORSHIP. Same as for Third Sunday.

HYMN. "Holy Bible, Book Divine."

SCRIPTURE. Matthew 24: 35; Isaiah 40: 8; Matthew 28: 19, 20.

STORY. "The First Printed Bible," *Children's Leader*, February, 1937, page 11; "The Bible in a Prison Pillow," *Keystone Course IV*, Lesson 4; a story describing what the Bible has accomplished in mission lands.

HYMN. "Lord, Thy Word Abideth."

OFFERING. A special offering to buy a Bible for the boys and girls in a mission station or a new Bible for their own department or for the primary children.

PRAYER, dedicating their gift and asking God to help them always to reverence the Bible and share his Word with others.

HYMN. "True to the Trust."

CLOSING RESPONSE. Be ye doers of the word, and not hearers only. (James 1: 22.)

Here also are more rules for right living. Scripture: Lev. 19: 11, 14; 25: 18; 27: 30.

4. *Numbers*, means "taking a census." Tells the happenings during the taking of the census, and the assignment where each tribe was to dwell. Scripture: Num. 4: 49; 11: 9; 36: 9.

5. *Deuteronomy*, means "the law repeated." Record of the adventures of the Israelites on their way to Palestine, the promised land. Their leaders call the people together and talk of how they should obey the law to become happy followers of the true God. It closes with an account of Moses' death. Scripture: Deut. 4: 7, 13; 5: 32; 6: 14; 10: 14; 15: 7; 16: 17; 34: 10.

Books of History (12)

1. *Joshua*, named for the leader who followed Moses. Tells of the Israelites' unhappy experiences during Joshua's leadership. Scripture: Joshua 1: 8; 23: 11; 24: 24.

2. *Judges*. Records what happened while the Israelites were ruled by judges, before they had kings. Scripture: Judges 10: 16; 18: 5; 21: 25.

3. *Ruth*. Contains the beautiful story of Ruth, who was an ancestor of Jesus. Scripture: Ruth 1: 16; 2: 12.

4, 5. 1 and 2 *Samuel*, named for wisest of the judges. Found here are the stories of Samuel from the time his mother prayed for a son until he took second place when the people demanded a king to rule over them. Scripture: 1 Sam. 2: 2, 18; 3: 4; 8: 21; 2 Sam. 10: 12; 22: 22.

6, 7. 1 and 2 *Kings*. The stories of the people of Israel as they were ruled by kings after the death of David; their wicked ways; their defeat, the burning of Jerusalem and their captivity. Scripture: 1 Kings 3: 7-9, 10; 8: 39.

8, 9. 1 and 2 *Chronicles*, means "to make a record." The Hebrew people called these books "The Acts of Days," because they tell briefly the history of the Israelites from the time of Adam and Eve until they were carried away into captivity. Scripture: 1 Chron. 16: 8, 9; 19: 13; 2 Chron. 7: 14; 20: 9; 34: 1, 3.

10. *Ezra*, named for one of the priests who directed the going back to Jerusalem. Scripture: Ezra 1: 4; 7: 27.

11. *Nehemiah*. Another leader in the return of the Israelites. Both Ezra and Nehemiah give accounts of the return of the Jews to Jerusalem and the rebuilding of the city wall and of the Temple. Also tell how the people rededicated themselves to God. Scripture: Neh. 4: 6; 9: 3.

12. *Esther*. Records the interesting story of how brave Queen Esther saved her people, the Jews, from destruction.

(To be Continued)

Juniors and Their Bibles

By JEMIMA JORDAN

In Three Parts—Part 1

THERE is much difference of opinion as to the value of memorizing the names of the books of the Bible. A mere glib tripping of the tongue over the difficult words truly can be of little worth to juniors. Yet, we do know that children are very apt to become fond of books with which they have become familiar. If a child does not know whether to look for 1 Chronicles in the Old or New Testament, if he has no idea of the location of stories he has heard again and again, it scarcely can be believed that he will grow into an interested Bible student.

Assuming then that a simple foundational knowledge of Bible content is helpful in fostering a love of the Book, the following outline was prepared to meet the need of some junior leaders who feel this to be true, and who want to help their children to learn something more about a book than its name.

The story of how the Bible came to us and the miracle of its preservation through the centuries should precede any memorizing. Juniors like to handle their Bibles. The accompanying Scripture verses are applicable to life today, and are so selected that they are not distorted by being removed from their context. They may be used as an occasional exercise in Scripture location. Always

have the passage read through. With a little encouragement the children may want to choose one here or there to memorize.

OLD TESTAMENT (39 Books)

(The first solemn agreement with God's people)

Books of the Law (5)

1. *Genesis*, means "the beginning." Here are found the stories of the creation, the great flood, and of the Israelites from the time Abraham was chosen as leader, until Joseph died in Egypt. Scripture: Gen. 1: 1; 2: 3; 6: 22; 8: 22.

2. *Exodus*, means "the going out." It tells of the trials of the Israelites in Egypt. How God took care of them, led them, watched over them in the wilderness. How the people came to understand that they must have laws to live by. The laws God gives. Scripture: Exod. 20: 3, 7, 8, 12; 24: 7; 25: 2; 33: 14; 40: 38.

3. *Leviticus*, named for the tribe of Levi. Tells the work of the Levites. They were intrusted with such church offices as priest's assistant, doorkeeper, choir singers, orchestra members, scribes, judges, and the moving and setting up of the tabernacle when they traveled.

Near the Top of the World¹

By GRACE W. McGAVRAN

What This Study May Accomplish

Through this study the juniors should become acquainted with their neighbors in Alaska, the boys, girls and grown-ups, and the missionaries who are their friends. They should want to have an active part in the missionary enterprise there and should come to feel that Christian people in Alaska are a part of our great church fellowship.

Juniors and Alaska

Through story-book reading, public school and Sunday school work, boys and girls know something of Alaska, its peoples and their customs. They see northland scenes in magazines. They see movies of Alaska. They have read about fishing through the ice. Many have played in snow and enjoyed water sports. Some have heard about or have seen movies of missionary work in Alaska. Most of them have discovered that the church extends beyond the local church into all the world.

Some Useful Books and Other Materials

You will find useful the junior book, *Under the North Star*, by Katherine Gladfelter. *Window Into Alaska*, the primary book by Gertrude Warner, will also be good. There are children's editions of both, which give only the stories. The teacher's editions give source materials, too, and quite full session procedures.

Local travel agencies will be able to secure for you folders descriptive of trips to Alaska. A travel folder lends an air of reality to a study. Alaska becomes a real place where one might go.

Your local travel agency may also be able to secure for you one of the big travel posters depicting the beauties of Alaskan scenery. This would be worth paying a small amount for, if it cannot be secured free.

The government has numerous bulletins on Alaska. Write to the Department of the Interior, Washington, D. C., for a list of publications on Alaska, and ask if other departments issue materials on Alaska. It might be interesting for some of the boys to keep on writing for materials, as lists of free bulletins come to you, to see just how good a collection of information pamphlets on Alaska they can secure. Help them to study over the titles and to refrain from writing for those that obviously will be of no use to them.

Scan the index of *The National Geographic* for the past few years to find which issues have helpful materials. Study old copies of *Missions*. See also the *Reader's Guide to Periodical Literature* in the public library, which will list all important articles on Alaska which have appeared recently.

A leaflet, "The Story of Kodiak," telling of our Baptist mission in Alaska can be secured from the nearest branch of The American Baptist Publication Society. This is an excellent pamphlet, written for children and well-illustrated. Be sure to get a copy. (Price, 5 cents, plus 2 cents postage.)

The 1938-1939 issue of *From Ocean to Ocean*, which describes the work of the Woman's American Baptist Home Mission Society, gives on page 125 an account of the Kodiak Mission. Your pastor or someone in your church may have a copy.

A Major Activity for This Unit

Because Alaska is a place with so many varieties of culture, occupations and people, we suggest for the major activity the making of a model map. Such a map will be spread out on a table or on the floor. Instead of pictures such as are used on a picture-map, small models may be made and set in place. For instance a hunter's igloo carved out of Ivory soap will be placed where Eskimos live. A fishing-dock may jut out from one of the bays. A man with a harpoon might be poised on the ice off-shore. A tree being attacked by a man with an axe will show where lumbering is done. Several small cottages and a tiny church should represent the Kodiak Orphanage on Wood Island. A school building, with children playing, might be placed at town or village.

This is a valuable activity since any child may add to the map that which he feels will help to interpret Alaska or the church's work there. Or a group can work out in more elaborate fashion a mission station or Alaskan village. Brief explanatory statements may be written on the map itself.

Any group wanting to could make two maps: "Alaska in Summer" and "Alaska in Winter."

Models for the map may be secured in various ways. Tiny lead figures may be purchased at ten-cent stores if you want to spend the money, and can be repainted and costumed when necessary. Most children will prefer to model tiny figures from clay or to cut the smallest

size figures from fashion magazines and mount them on cardboard and costume them. Very lifelike figures may be carved from soap, not attempting anything more than just the outlines of costume and human figure. Pictures from *The National Geographic* often provide an interesting group of figures which can be trimmed as one picture and mounted on cardboard. Appropriate pictures can be found in articles on the Canadian northwest, adjacent to Alaska itself, and with many of the same features.

Do not limit the map (which starts out as an outline map of Alaska, drawn on strips of wrapping-paper pasted together along the edges, as large as your table will hold) to models only. Color the sea; let the boys put in the mountains in relief if they wish to; put pictures of Alaskan activities around the border; make it as vivid and gay with color as you can.

Planning to Send a Gift to the Kodiak Baptist Mission

A worth-while project would be the sending of a gift to the Kodiak Mission. Any gifts that would be suitable for children in the United States would be appropriate. These might include toys, games, books or clothes. They should be sent to: Nelson M. Chamberlain, Superintendent, Kodiak Baptist Mission, Kodiak, Alaska.

Session I. October 15 DISCOVERING ALASKA

Through this session the children will review what they already know of Alaska and add to their knowledge in various ways.

Preparing for the Session

Find out if possible what study of Alaska has been made in the public school. Then study the session plans suggested below. Gather pictures of Alaska from as many sources as possible. You will need two maps, large enough for the whole group to see. The first should show Alaska in relationship to Canada and the United States; the other, Alaska alone. If you do not have these maps, the older juniors can make them in outline with crayon on wrapping-paper pinned to a screen, enlarging them from their geographies.

Study the materials here and in *Juniors* for October 8. When you have become familiar with the materials given you will want to work with the junior leader to outline the session plan. Be sure to give the junior leader as much responsibility as possible in this planning. You may decide together that you are to be responsible for introducing and guiding the making of posters.

¹ Prepared from outlines copyrighted by the International Council of Religious Education.

THE JUNIOR SOCIETY

Session Outline

HYMN. "O Beautiful for Spacious Skies."
STUDY INTRODUCED. By junior leader.
REPORTS. Given by seven juniors.
CONVERSATION. Other Things We Know About Alaska.
MAKING POSTERS.
HYMN. "For the Beauty of the Earth."
SCRIPTURE. Psalm 100.
PRAYER.
OFFERING.
HYMN. "Friends with All the World" or "It Makes No Difference."
CLOSING PRAYER.

Session II. October 22

FINDING FRIENDS AT KODIAK

Through this session the children will become acquainted with our mission home in Kodiak, meeting there children of various races and discovering how they came to the home, why they came and how they live.

Preparing for the Session

The juniors will find the work of the Kodiak Baptist Mission, dealing as it does with work among boys and girls like themselves, exceedingly interesting. Make yourself as familiar as possible with the details of the mission. If possible, read the accounts of the Kodiak Mission in *A Book of Remembrance*, and in *Ocean to Ocean*. Perhaps you can secure from the Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York, a mimeographed statement, "New Homes at Kodiak," by Nelson M. Chamberlain, Superintendent of Children's Homes.

Plan with the junior leader for as interesting a program as possible. Study the materials in *Juniors* for October 15. You may wish to make assignments from other materials that you have been able to collect. Be sure to refer to the pictures in *Juniors* when they are appropriate to a report.

Your special responsibility for the session will be to direct the work on the model map. Since this activity will continue for the next four sessions, plan to do very simple things this time: one figure doing some one thing; one boat; one house model; one tree; one sled. The children may have small dolls at home which they can bring, or tiny animals. Rule out any which are too big, but have a shelf or table where oversize models or objects may be displayed.

Session Outline

HYMN. "We've a Story to Tell."
PRAYER. The Lord's Prayer.
TOPIC INTRODUCED. Junior leader.

REPORTS. "How We Get There."
"The Kodiak Baptist Mission."
"The Children at Kodiak."

HYMN. "Children of One Father."

DRAMATIZATION. "Finding Friends at Kodiak."

PLANNING TO MAKE A MAP. (Directed by adult leader.)

We have been locating rivers, mountains and towns on our map. I think we should find it interesting to make a picture or model map, on which we may portray Alaska in many ways. Would you prefer to make one to hang on the wall or shall we make a table-map on which we might place tiny models?

(The leader should tell more about the possibilities of a model map. See description under "A Major Activity for This Unit" in the introduction. The children may decide to undertake it, find out which is the biggest table on which they may set it, and choose on which of the following steps each will work. (1) Making the outline map itself. This will include pasting the strips of wrapping-paper together. (2) Making objects or models. This will include deciding on general size to which to keep people, houses, etc. It may be an individual or group piece of work, but let each one list what he will undertake so as not to duplicate. (3) Selecting pictures for the border or for cut-outs to mount and use as the models are used. These three types of work can go on simultaneously.)

WORK PERIOD.

EVALUATION PERIOD.

Ask the children what idea of Alaska people will get from our map so far. Suggest that we want to show beauty, cleverness and courage, for all those are present in Alaskan life. Discuss what additions we want to make to our map next time. The children may suggest the mission home, the teachers and the children who come to it; also the visitors like themselves who visit Alaska in the summer. As soon as they have several good suggestions move to the next part of the session.

HYMN. "Praise God from Whom All Blessings Flow."

SCRIPTURE. Luke 2:41-47.

SHORT PRAYERS. By the juniors.

HYMN. "Friends with All the World."

OFFERING. (Including further plans for sending a gift.)

BENEDICTION.

Session III. October 29

SCHOOLTIME AND VACATION DAYS

Through today's study the juniors will learn more about how the children at the Kodiak Baptist Mission live.

Preparing for the Session

This meeting can be handled rather simply by the juniors themselves, but you will want to read the materials in *Juniors* for October 22 and check over all plans with the junior leader.

Assemble more pictures of Alaska if you can.

Check over the work on the model map. What are the next steps to be taken in its preparation? Are other materials needed? Do you need some other adult to help plan and work it out? If so, try to find someone who is clever at making miniature table decorations, or models, to help you.

Are the posters completed? Do you wish to suggest two or three more on some other phase of Alaskan life? Is some particular boy or girl interested in making posters rather than the map? If so, plan to put that interest to work.

Session Outline

HYMN. "The Church of God Is Calling."

PRAYER.

HYMN. "The World Is Full of Children."

SCRIPTURE. Matthew 10:42; 25:34-40.

TOPIC INTRODUCED. By junior leader.

REPORTS. "Life in Kodiak." By six juniors.

1. We Help in Our Home.
2. Why We Have Gardens.
3. Learning to Keep Well.
4. Having Good Times.
5. Going to School.
6. Going to Church.

OFFERING.

HYMN. "In Christ There Is No East Nor West."

WORK PERIOD.

Session IV. November 5

MAIL FROM KODIAK

Through today's session we hope to get acquainted with some of the boys and girls and their missionary friends who are a part of the Baptist family in Kodiak.

Preparing for the Session

You will find a wealth of material to use for this session. Examine that given in *Juniors* for October 29. Be sure to secure from The American Baptist Publication Society several copies of the five-cent book, *The Story of Kodiak*. Locate in these materials and in *Juniors* the pictures of the children whose letters are given. By writing to the Woman's American Baptist Home Mission Society you should be able to secure "Pencil Sketches" of the missionaries to Kodiak. These include pictures of the missionaries. The same pictures can be found on page 8 of *Juniors*.

Have on the browsing-table a copy of

Anne Lindbergh's *North to the Orient*, open to the chapter that tells of the Lindberghs' visit to Barrow, Alaska.

If you have secured travel-posters about Alaska have them available today.

Go over all the program plan with the junior leader.

Consider the point to which work has been carried in making gifts, in making posters, and in developing the map. Decide what the next steps are. Find out whether more materials are needed for any of them. If so, secure them. Read the suggestions for the work period in *Juniors*.

Session Outline

WORK PERIOD.

HYMN. "How Strong and Sweet My Father's Care."

PRAYER.

SCRIPTURE. Psalm 95: 1-7a.

HYMN. "Friends with all the World."

TOPIC INTRODUCED. By junior leader.

LETTERS. "Mail from Kodiak."

HYMN. "Children of One Father."

REPORTS. "Some of Our Missionary Friends."

REPORT OF PROGRESS ON GIFT.

OFFERING.

PRAYER.

HYMN. "The Word of God Must Go."

BENEDICTION.

(The last two session plans for this unit will be found in the November issue.)

THE PRIMARY CHILDREN MAKE A PLEDGE

(Concluded from page 27)

ested. Each Sunday one child counted the money received and the total amount was made known. They shared with each other the different ways in which they had been earning their money. One child took out the ashes for his mother, another helped with the dishes, a third was rewarded for having a fine music lesson. One boy decided he could spare two extra pennies from his regular allowance, and because his younger brother, also in the department, had too small an allowance to be stretched farther, he gave a third penny for his brother's gift. Frequent talks with several of the parents gave further proof of the interest of the children.

On Thanksgiving Sunday in the worship service of the whole school in which the primary children participated, suitable mention was made of their activity.

With Christmas coming very soon, the primary leader wished the children to be ready to take their part in the annual White Gift Service, and so it seemed wise to bring this other activity to com-

pletion after the fifth Sunday. When the money had been counted on the last Sunday by one of the children, everyone was thrilled to discover that they had the sum of four dollars. One child put this money in a special envelope provided for that purpose, a third wrote the proper amount on the outside of the envelope, and a fourth was chosen to deliver their gift to the chairman of the Finance Committee who had been previously told to expect a young visitor from the primary department. The chairman was ready with an appropriate speech of thanks and the child returned to the department-room to tell the others all about it and to display their receipted pledge-card.

No one who had watched the children take part in this activity could have doubted for a moment that it had meant a great deal to every one of them. The children had all grown in their ability to assume their share in the responsibility for an important, worth-while enterprise of their own church.

WILL YOU BE A BETTER TEACHER?

(Concluded from page 19)

a near-by place, or insist that a class be organized in your own church. As a last resort (or maybe it should be the first one) offer to conduct one yourself. If a training class is impossible, enter upon a correspondence course or a planned reading course.

A first series leadership training class is possible for every group of teachers who can read, and who have a mind to think and an earnest desire to be better teachers. Teachers who can, by making greater effort, secure training through the second series courses in their particular department or in the general subjects should not be satisfied with anything less thorough.

Informal Opportunities for Growth

While training courses are basic to a program of improvement, they are not the only means of growth. There are other, more informal ways of entering into new fields of thought and practice, and of increasing teaching skill.

A study of pictures, of music, of poetry, of children's books, of handicrafts, are only a few of the vistas upon which we may open doors. But we must open the doors. If no art gallery is available, magazines are full of beautiful copies of great paintings; art books are inexpensive. Read Van Loon's *The Arts* this year and see into what new paths it leads you. The public library, state library, county loan libraries are open to far more people than are making use of

them. The children's librarian will be glad to talk to you about children's interests in reading and the new children's books. Read a few of them and find out what children are interested in these days.

Listen to good music over the radio and on the wonderful new records. Every book- or department-store has inexpensive books which help the untrained person to enjoy good music and grow in appreciation of it.

Most of all, let us visit some places where we can see good teaching. There may be a church school near you which has a department worth visiting. Probably it is not perfect in every respect, but there will be one thing which will shed light on a problem you are facing. Of course it is surprising how enthusiastic people can be over the wrong things, but a discriminating observer can discover the good and overlook the valueless.

A visit to a good public school grade, corresponding to the age one is teaching in the church school, is always a stimulating experience. Watching a reading lesson, a social science project, a geography lesson, seeing children write, will all give the church school teacher ideas as to good procedure, children's ability and skill, teacher-child relationships and many vital matters concerning the teaching process. It spurs one on to new enthusiasm for the job of teaching and for improving one's teaching plans. Just to know a good teacher of children opens many doors to new interests and inspires one to do better work.

Perhaps there is a teachers' college for training public school teachers, near enough for you to visit, even if it is fifty miles or more distant. People go farther for less important matters. Visit it. Watch these young teachers at work under supervision, growing into real teachers.

The Measure of Growth

At the end we have to come back to that first matter we mentioned, one's job in the church school. Unless this study, these adventures into new interests and skill, bring enrichment to teaching plans to the class sessions, to contacts with children, they will be only pleasant exercise for the mind but will not get into the stream of experience and lead to growth. That job is important as a place in which to grow, and as a measure of growth.

It is a great honor to be chosen by a church to teach its children. It remains an honor only when it is done creditably and with increasing skill. How much better teacher will you be a year from now? What new and fascinating discoveries will you make this year?

Young People's Leader

TEACHERS and PUPILS Thinking Together

Suggestions for the Discussion Method in Teaching

By ROY A. BURKHART

NO teacher knows enough or is wise enough to think for a pupil. The best he can hope to do is to help his pupil to think things through and to decide on conclusions and to determine courses of action in light of all the facts in a situation. But to get a pupil to desire to think and to think things through, to wish to do something about a given matter—that is one of the most challenging and yet difficult things in the world. Whoever succeeds in doing it is a teacher both true and great.

In fact, a person may have the ability to win the love of his pupils, to hold their attention, to inspire them to perfect attendance and to get them to go through the fire of some little spiritual chore, but still he may be a poor teacher, even an injurious teacher. Why? Because he may be building up loyalty to himself, making the pupils dependent upon him. He may be giving them answers without reasons. They may come to accept certain conclusions without knowing the steps he took in coming to those conclusions. And when he gives up his place of leadership, the class may go to pieces because the group has been built around him.

What, then, is good teaching and how can it best be done?

Why Is It Hard to Get People to Think?

There are many reasons for the apathy that marks the attitude of our young people. In so many of our homes young people are either told what to do and to think or else they are neglected. They live with adults who came up through a régime in which they were told. They (some do) go to churches where the sermons are sales talks of ends of action rather than descriptions of processes of thought. All up through the grades in many churches and schools they are told what to think. During early youth they have often found that real thinking costs. If they fail to give back what the teacher expects they suffer accordingly. Thinking in new categories in the presence of some preachers and other Christians brings condemnation upon themselves.

Now most young people I know would rather be told than to do their own thinking. It is so much easier. Young people usually prefer to have a speaker come in and think for them rather than to dig themselves. They usually choose a teacher who can tell them interestingly instead of one who insists that they dig up data and think for themselves with his help. Furthermore, it is far easier for a teacher to talk than to guide a group in thinking. It requires less effort to ramble over the time-worn conclusions than to start out with a group to look at the facts of a situation and come to some conclusions.

Back of it all lie a lethargy and an impotency that pervade many of our churches. Young people need to be shocked out of their complacency; they need to find radiance in the Christian life; sometimes they need a great experience before they can participate in a creative group process. During the first few years of my present church, the young people impressed me as being half-hearted. I did most of the talking. When we got together, they were reluctant to speak. That is all changed now. I have to fight to get my ideas into the hopper. One finds life and radiance among scores of our young people and in every group an observer realizes that many creative and alert minds are at work. All last year I worked personally with a group of some eighty college people on the task of building a philosophy of life. Every step taken in the process, every advanced point reached, was the result of interest and vital cooperative thought. Consequently, the vitality and the radiance of the youth work, in fact of all the work in the church, bear on the work of each class in the church school.

A Few Important Factors

Before we go further, several things should be made clear. Let us outline them as follows:

1. In the discussion method, the teacher's experience and the data at his command are important. Sometimes it is possible for a sermon or a subject to be presented by lecture in the form of a

discussion. Many of my sermons are discussions; that is, I present various points of view, tell where I stand and why and then challenge the congregation to make up their minds. Professor Goodspeed, at the University of Chicago, gave the best job demonstration of lecturing a discussion group that I ever have seen.

If the teacher can encourage the pupils to bring out various points of view, he should do so. The larger share they have in the process, the more active will their interest be. The teacher must learn how to organize for discussion. He must learn not to talk too much in the beginning, for if he says all there is to be said, what remains for the pupils to contribute? Let the pupils talk first; then he can summarize their statements and add his own ideas.

2. The teacher must never discourage those who differ from him. To do so is fatal. Suppose he opposes dancing and one of his pupils takes an opposite stand! He must not become emotional or in a hurry to solve the matter. He might say, "Why do you believe in dancing?" "Do you think there are some dangers?" "Why do some people oppose dancing?" These leading questions help to open the discussion. Unless a teacher is careful, he may get his pupils to say only what they think he expects from them. Any teacher who does that commits the unpardonable sin against young minds. If facts and logic, racial experience and intuitive feelings cannot convince the pupil, then the pupil may be right and the teacher wrong.

For instance, I took a boy (a four-point student at the Ohio State University) into our church on this statement of purpose: "I'm going to join this church to prove to my satisfaction there is no God." Does that horrify you? If I had hurried that boy's mind, he would have been forever lost to the church. We took time. Today he is one of our most devoted boys. This summer he represented the young people of the Ohio Council at the Youth Conference at Amsterdam. The wise teacher always starts where the pupils are and patiently awaits their growth.

3. The subject-matter is important. It must be related to the life of the person. Note how Jesus observed this rule. The topics must be worth thinking about. The teacher should manage the whole teaching situation so that it looks and feels alive. Anything that has no relation to the lives of the pupils, either directly or indirectly, has no place in the situation. No matter how good the Sunday school lessons may be, the teacher must present them in the light of the experiences of his group.

For example, we were not getting anywhere with our Seventh Grade. Finally, the group (about sixty of them) conceived the idea of building the Perfect City. They called it "Burkiville by the River Roy." It turned out to be a wonderful teaching situation. They actually built a miniature city. They talked about the kind of people who would live there, their beliefs, ideas and methods of living with each other. They discussed the plan; also methods of city government and planned ideal schools and one ideal church. Every pupil had a part. The whole project seemed real. It was a great effort in discussion and cooperative work.

4. The teacher must know his pupils personally and he should become acquainted with their homes. He needs to interest himself in building a group fellowship. The class ought to get together frequently for fun and for various projects. If the members are fused into a real group fellowship, they will work together better in the Sunday morning session or in the Sunday evening meetings. The group that worked on the Perfect City spent hours together in all kinds of activities and it was all related to "their city." Unrelated individuals who feel far distant from each other and from the teacher can never make much progress in a discussion procedure.

Where to Start

Suppose, having read thus far, you desire to make your teaching more creative; you yearn to get your pupils into a larger share of your work. How can you start? What steps may you take?

1. Make a study of some discussion materials. The methods I use in group work are defined in a course that I wrote for The Judson Press entitled *Making Our Friendships Christian*. Go through both the pupil's and the teacher's books. Note the organization and the presentation. Another book in which I have described this process is *Thinking About Marriage*, published by the Association Press. Sheffield's book on the discussion method may be helpful.

2. Have a week-day meeting of your class some evening and, after a happy time together, sit with them in a circle

and talk things over. Say something like this: "I've been thinking a good deal about our class and I should like to talk some things over with you. Life is very short and it is so easy for us to go along and never really live. Life is far too short to be little. There are so many things to know and so little time to think about them. This year I wish that all of you would help me teach. I want you to prepare as I do and share in the teaching with me. I'd like to see us organize with a president, a secretary and a treasurer. The officers can work with me in making many plans. Then for each Sunday morning session two or three of you might work with me in making special preparations to lead our thinking. During each week two committees will be working: one preparing for the coming Sunday and one for the following Sunday. This means that at the end of each session the second committee can give us a little idea of the lesson for the Sunday immediately ahead. Occasionally we may be able to bring in some persons with whom you are acquainted to talk to us on certain subjects. How do these ideas appeal to you?"

The members of the group may have various reactions. Take them all into account. If they do not show real enthusiasm, do not be discouraged, for you may be asking them to react to something that is very new to them. If your approach is right, their response should be immediate and hearty. Of course, you may make some other beginning, better adapted to your group.

Oh, Be Thou True!

By Irene Robinson

Oh, be thou True,
And be not unforgiving,
For many hearts through trying days are
living,
And sometimes lift expectant thoughts to
you.
Oh, be thou True.

Oh, be thou Kind,
And be thou long forbearing,
For every soul, its proud mask bravely
wearing
Against the aching which can sear the
mind,
Would say, "Be Kind."

Oh, be thou Great
And be thou strong and splendid.
So soon—so soon an earthly life is
ended.
And he who lends his strength before
too late
Is truly Great.

3. Your preparation on the basis of this plan involves two steps: you must prepare yourself; then meet with your respective committees, either one week in advance or immediately before the session. How might a session work out?

(a) You might open with an introductory statement, either by yourself or by one of the group.

(b) Two or three students might open the discussion on several phases of the topic at hand; then you can take charge.

(c) Summarize and add your own ideas.

(d) Follow this with a brief period of worship.

(e) Close with a preview of the work for the next Sunday.

The value of having members of the group prepare for specific presentations is that your discussion will have more point. Discussions so often fail because they amount to nothing more than the pooling of ignorance. Suppose the topic is: "Does It Do Any Good to Pray?" "Were We Not Made to Pray?" "Do We Continue to Pray Because Praying Helps?" Do you not see that the discussion will be much more intelligent than if you start out with a group that has given little previous thought to the subject?

4. Encourage pupils to suggest special speakers and additional sources of information. Put interesting materials into the hands of various members. Express appreciation for work well done. Report good work to the parents; send them an occasional letter, or have the students prepare it, with some of the findings of the group. Besides interesting the parents it may help them to do some thinking. Occasionally, if you come to some good conclusions, send a copy to the pastor or have the president of the class take it to him. All these help to add significance to the venture.

5. Finally, see that some of your discussions produce action. Go beyond mere talk.

Back of all these discussions is your interest, alertness and prayer-life. Is your enthusiasm contagious? Are you studying? Do you love your work? Is this class a passion in your life or only a passing event?

MATERIALS FOR DISCUSSION

The best discussions among young people's church school classes or societies arise when the material used takes into consideration the actual problems of the members' lives and provides an authoritative background of fact for the discussion. Teachers and leaders are urged to examine the *Keystone Graded Lessons*, Courses X, XI and XII, and also the fine electives in the "Youth and the Christian Life" series.

Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

OCTOBER I

DOES IT MATTER WHAT WE BELIEVE?¹

By Milton C. Froyd

Scripture: Psalm 8

Does it make any difference what I believe? That is about the same as asking, "Does it make any difference what I eat?" Our lives depend on our food. Eat this, we grow; eat that, we die.

Does it make any difference what I believe? There is the answer. You may be surprised to learn that even before the name Christian was given to the followers of Christ they were called "believers" (Acts 5: 14). And they were called that not merely because they believed something, but because there was no way of explaining the marvelous change in their lives apart from what they believed.

Two Common Attitudes

This matter of believing makes no impression on some people. They think it is not important. Often you hear them say, "I don't know what I believe." Or, as though nothing at all mattered, "I don't know that I believe in anything." That seems to be the smart thing to say today. Many regard one who believes something definite as a prejudiced, bigoted person. They insist that believing everything in general (which amounts to believing nothing in particular) proves that an individual is broad-minded. But a person may be so broad-minded that he becomes empty-minded.

Second, there are those who believe, but with whom these beliefs make little difference. They have driven a wedge down between their beliefs and their ways of living so that at no point do they touch. What they practise never harmonizes with what they profess. In the early history of the Christian church the fact is recorded that one bishop kicked another bishop to death in the Cathedral of Constantine because of an argument over beliefs. There are people who say they believe in Christ, believe in the Bible; yet their daily lives deny both Christ and the Bible. Their professions of faith have no practical value. (See Matt. 7: 21.)

The Meaning of "Believe"

Right here we ought to straighten out the meaning of the phrase "to believe." In the beginning the word was made up of two Anglo-Saxon words meaning by-live, or that by which we live. A belief is anything on which we are willing to stake our lives. That definition cuts deep. A man may affirm that he believes the Bible, but if he refuses to obey it he does not believe it. To believe Christ means to trust him and to be changed by him. Yes, what we believe must make a difference. In fact, that difference is the test of whether we really believe or merely say we do.

Here is a word of warning. Our beliefs are meant to free the soul, not to imprison it. In Swift's *Tale of the Tub* a parent gave to each of his children a legacy of a magic suit. The suit never should wear out. Furthermore, as each child grew or changed through the years the suit would vary enough to form a perfect fit. A creed may become a strait-jacket. It should be a magic suit capable of fitting every experience of the child of God as he grows in grace and understanding. As a boy I believed in God. But he was a great, big man who lived somewhere up in the skies. One day the Holy Spirit revealed to me a God who was much more wonderful than that. He was a spirit who could always be present with and in me. How pitiful if my early belief had been a strait-jacket about my soul. I still believe in the same God but how much more wonderful he has become.

It Is Important to Believe

Today, as in New Testament times, the greatest thing that can be said of a person is that he is a "believer." He believes something and he knows why he believes it. Moreover, that belief is reflected in his living. As young members of a Baptist church we must keep that in mind. We believe in Christ as a personal Saviour; we believe in a free conscience and an independent church; we believe in the New Testament as our only creed; we practise baptism by immersion. Millions before us have believed in these things and were willing to stake their lives upon them. Mocked, imprisoned, tortured, those believers had something by which they were willing to live and even to die. Was ever there a time when such believers were needed more than they are today?

It is hard to believe strongly, passionately, and at the same time give others who differ from us the same right to believe just as strongly. Only the love and the graciousness of Christ can make us do that.

We Baptists believe in force, but that force is the Holy Spirit. Driven by him we must stand ready to declare the message of our Lord everywhere, under all conditions, in all types of situations, but always in love.

Hints to the Leader

In preparing your material, secure a copy of *Teens* for September 24. The article entitled "Martin Niemoeller—He Believes He Is Right" was prepared as additional help with this topic in mind and it contains splendid illustrative material. Assign the article to a member of the society. Ask him to read it thoroughly and be prepared to tell it in his own words in the meeting.

Examine the enrichment material on page 45. There you will find one or two illustrations that will fit this topic. See particularly the one that describes how some persons look upon "belief" and express themselves about it.

Try to prepare one or two good questions for discussion. For example:

Is it necessary for everybody to believe the same thing in the same way?

Who suffers more from our false beliefs, ourselves or others?

Does believing one thing and doing another necessarily make one a hypocrite?

The following hymns will be appropriate: "This Is My Father's World," "Thou Art My Shepherd," "The Lord Is My Shepherd," "He Leadeth Me," "Living for Jesus." If you do not have any of these, look for hymns that express faith in God and determination to do his will.

Convictions are often bigger things than people, so a little man may have a big conviction and thus become one of the biggest men the world has ever known. Lincoln was not a little man, of course, but his convictions made him greater than many other men who were more talented and better trained than he.

A real conviction is something that stirs you, something you believe so thoroughly that you will stand up for it against all opposition, no matter what the cost. Every follower of Christ must have such convictions.

¹ Intermediate C. E. topic for October 1, "What Difference Does It Make What We Believe?"

COMMITTING OURSELVES TO CHRIST¹

By Raymond J. Morse

Scripture: Romans 12:1-8

Introduction

What does it mean to commit oneself to anything? Dictionaries explain commit as meaning "to entrust," "to devote," or "to bind." The original Latin word means "to send with." When a Roman citizen entrusted a letter or a sum of money to a messenger for delivery to a distant friend, he was committing the message or the money to him, being confident that he would prove faithful to the trust.

In the more personal sense that we use the phrase "committing ourselves" we imply that we are entrusting our lives to the care of another, or devoting our lives to the service of another, or binding ourselves by a permanent contract to follow the orders or the guidance of another. It is a serious matter. We should never commit ourselves to anyone or to anything without first considering the consequences.

Why Commit Ourselves to Christ?

If we as a group of young people were to undertake an expedition to explore the interior of Africa we should be foolish to start out without a guide. Moreover, we would not accept every guide who happened to apply for the job. We would be careful to secure references and investigate the past record of the man. We would make sure of his ability and his honesty and dependability before we would dare commit ourselves to his guidance.

In similar fashion, young people undertaking the long and hazardous journey of life need a guide, for in the life of every person come times of bewilderment from which there is no escape except by outside help. At such times we instinctively turn to anyone who seems worthy of our confidence. But appearances are deceiving; not all guides are dependable. Some of them have far more concern for financial gain than for the welfare of the unlucky persons who trust them. Among these are palmists, astrologers, clairvoyants, pseudo-psychologists and leaders of strange religious cults. Many of them may be sincere and may even be able to help us at times, but we would not entrust our lives to them. Whom then can we trust?

What about Christ? Many people have accepted him as the only safe guide. They recommend him to us as completely dependable and capable of

mastering every situation. Moreover, they have found him utterly unselfish and genuinely interested in the welfare of his followers, even to the point of giving his life for them! And because of that his followers have come to love him so much that they accept him not only as guide but even as Master and Lord of their lives. They strive to serve him and become more like him. Has any other guide ever been tested so severely and proven more completely?

What Does He Ask of Us?

If we decide to take Christ as our guide through life, what will he require of us? Everything! (See Matt. 16:24, 25.) He will ask us to put our lives in his hands and trust him utterly in all things, even as a sick man trusts himself completely to the surgeon in undergoing an operation. Christ will insist that we give up our own selfish interests and obey his commands even when to do so seems contrary to our own desires. He will expect us to devote ourselves completely to service in his Kingdom, loving and serving our fellow men—all of them, of all classes, creeds and colors everywhere. He will ask us each to labor faithfully for him according to the talents we possess, and to place honor above life, righteousness above riches, and others above self. He will not demand of us more than is humanly possible for us to give.

What Does He Offer Us?

All of that is true commitment, but if we find it impossible, why should we even try? The answer is that what we know to be humanly impossible Christ will make possible by means of the divine power that he imparts to all who truly commit their lives to him. All he asks at first is that we shall believe in him, trust him and accept him as our guide. Once that step is made, sincerely and completely, he gives us strength and wisdom to accomplish everything else that he asks of us.

The first thing that happens is a transformation of our inner lives, our desires, feelings and motives (2 Cor. 5:17). We find new pleasure in doing deeds of kindness and helpfulness. We experience sharp displeasure at the sight of sin. We feel new sympathy for others and keener responsibility for our neighbors. We actually enjoy making sacrifices for the cause of Christ. We lose our soul-stifling selfishness and experience the power of love. We give up our evil habits and thoughts, and our lives are made like new.

What is the purpose of all this? God is the goal of all mankind, and Christ becomes our guide to God. He not only satisfies our desire by leading us into eternal fellowship with God, but in so

doing he unites all who follow him into one universal body of believers. He unites us in bonds of love that are the only solution for the struggle and strife of human life. "So we, who are many, are one body in Christ" (Rom. 12:5) with one Goal and one Guide.

PLANNING THE MEETING

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in presenting this topic?)

This subject, though of vital concern to each individual, may not lend itself to the free discussion method. It might be better to make this a consecration meeting, with the emphasis on an atmosphere of worship and meditation. If you do have a brief discussion, keep it quiet and reverent, and finish with a worship service. Below is a suggested order of service.

Hymn. "Saviour, Thy Dying Love."

Call to Worship. "Our heavenly Father, we thank thee for the gift of Jesus Christ who came to reveal thyself to us. We pray that our hearts may be open to his call, that we may receive his truth and build it into our lives, dedicating ourselves completely to him."

Hymn. "Jesus Calls Us."

Scripture.

Prayers. Sentence prayers, concluded with a longer prayer carefully prepared in advance by the leader or any capable member.

Talk. By the leader, introducing the topic.

Talk. "Why Commit Ourselves to Christ?"

Hymn. "He Leadeth Me."

Talk. "What Does He Ask of Us?"

Talk. "What Does He Offer Us?"

Hymn. "O Jesus, I Have Promised."

Consecration Service. For this part of the service use candles and special music that will help to create a worshipful atmosphere. Find appropriate poems or readings to express loyalty to Christ, and conclude with a consecration hymn and prayer.

QUESTIONS FOR DISCUSSION

1. By what means does Christ guide those who commit themselves to his leadership? (James 1:5; John 16:13; 2 Tim. 2:7.)

2. How can we be certain that Christ has accepted us after we have committed ourselves to him? (John 14:23; 6:37; 1 John 3:13.)

3. What outward signs characterize the life of a person who has committed himself to Christ? (Gal. 5:22; 1 John 3:17, 18; 4:20, 21.)

4. By what means can Christians most effectively persuade others to commit themselves to Christ?

¹ Senior Society C. E. topic for October 1.

OCTOBER 8

IS GOD REAL TO US?¹

By Milton C. Froyd

Scripture: Psalm 53:1, 2; 46:1-3

"Is God everywhere?" asked a boy of his mother.

"Why certainly," came the reply.

Quickly snapping his palm over a cup the youngster shouted, "Then I've got him in here!" But deep down in his heart the boy knew that he had only made a frivolous remark.

At the other end of life an old man was asked what God meant to him. He gave this surprising answer, "God to me is an oblong blur."

These two incidents taken from life illustrate a common tragedy—to so many God is unreal. They may talk in familiar language about God, but really he seems far away. Let us face this question frankly and honestly. Is God real to us?

People Try to Picture God

Whatever else may be said about it most people desire a God who is real. From the beginning of time there are evidences of man's desperate struggle to give God an identity. He has resorted to the strangest practices and sometimes craftiest of tricks to bring the object of his worship nearer. Pagan people have taken their babies and buried them in the foundations of houses, as a sacrifice to gain the favor of the house-god. Eldest sons and daughters have been burned upon altars. Even today one man will vow to crawl on his stomach for the rest of his life, another bury himself to his neck in the ground—all to compel the attention of their god. Somehow they crave a god who has shape, and if they cannot find one, they will make one. That undoubtedly is one reason for the rise of idolatry. The pagans crave a god who is close. But all unwittingly they disclose the desperation in their hearts.

This same feeling appears also among Christian people. Someone conceived the idea that God would become more real to humans who had suffered. Some Christians clothed themselves with garments that would chafe their bodies raw. Some starved themselves, or went off into the wilderness alone, or stalked naked through the winter snows, or exposed themselves atop high pillars through the blistering summer heat.

Few stories are more tragic than man's feverish concern for making God real. "The fool hath said in his heart, There is no God" (Ps. 14:1). Of course, only a fool could say that, for only a person who is lacking in understanding

will be unmoved before the fact that our hearts are made for God and will remain unsatisfied until he is found.

Young people often confess that God is not real to them. He seems so far away, so removed, so detached. He is not always their "refuge and strength" (Ps. 46:1).

What Makes God So Unreal?

Why is God unreal to those who really desire to know him? Frankly, it is because of something wrong in our relation to God. Lay this down as an unvarying rule: Whenever God seems far away, we have permitted something to come between him and us. He makes himself real to us when we seek him with the whole heart.

Some of the famous cathedrals of Europe seem dull from the outside. The walls look weather-worn and the windows gray and colorless. But no person can appreciate a cathedral until he goes inside. Then he discovers something that catches his breath. The stained-glass windows, so drab from the outside, now blaze with color. The reason? The light filters through. No person can know God except he come within the circle of his presence, as one of his children. That is why Jesus insisted, "Except one be born anew, he cannot see the kingdom of God" (John 3:3). For one must see from within as a member of God's family.

The New Testament is very specific about the sins most apt to drive the Holy Spirit from us. It mentions hatred: "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" Pride, jealousy, wilfulness, selfishness, the unforgiving heart—all separate us from God. Let any one of these sins lodge in the life and it leaves us soul-sick and alone.

How Can God Be Made More Real?

We do not need to feel that we must understand all about God before we can believe in him. Or that everything about Jesus must have proof before we can trust him.

Some things never can be proven by the mind. Do you love music? After listening to a selection that moved you deeply suppose you said to a friend, "Isn't that wonderful!" He might reply, "Wonderful? Prove it!" How can you prove that music is wonderful to a person who has no appreciation for it? Unless great music is in the soul one cannot feel great music.

Those with beauty in their souls can appreciate the beauty of a sunset, but they cannot prove it. So with our fellowship with God. When we are right with him our hearts thrill in response to something more wonderful than music and more beautiful than sunsets—they

thrill to the glorious love of God. He is near, and we know him.

Those who know God can do many things in order to be drawn closer to him. The primitive tribes of the earth have curious customs by which they seek to acquire strength and virtue. The American Indian felt that by eating the flesh of the bear he would become strong. The flesh of the deer would make him fleet of foot. Primitives of Africa eat the monkey to become agile, and the tribesmen of Australia eat the brain and the body of their fallen foe to acquire his wisdom and strength. Here is the blind urge of primitive man to get what he lacks by feasting upon creatures and persons who possess it. He believes that automatically these qualities will be transferred to himself.

At the communion table Jesus said, "This is my body; this is my blood." But these are merely symbols that represent our taking him into our daily lives. They remind us that we must seek his companionship until he becomes flesh of our flesh, mind of our mind, soul of our soul. That is the reason for reading his Word. That is why we ought to set aside a time each day for meditation and prayer. That is why we worship and serve. If you will try this you will find that Jesus is a "friend that sticketh closer than a brother" (Prov. 18:24).

Hints to the Leader

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in presenting this topic?)

In this meeting, place the emphasis on worship and prayer. Select hymns such as "Lord of All Being," "O Worship the King," "Our God, Our Help," and "Joyful, Joyful, We Adore Thee." Allow plenty of time for sentence prayers.

QUESTIONS FOR DISCUSSION

1. What does sin do to one's consciousness of the presence of God?
2. Will living a righteous life make God seem real? Is that enough by itself?
3. How does Christ make God seem more real?
4. Would it be better for us if God were always visibly present? Why?
5. Why is it important to attend church and engage in service activities?
6. Do suffering and sorrow make God seem more real? If so, how?

The only significance of life consists in helping to establish the kingdom of God; and this can be done only by means of the acknowledgment and profession of the truth by each one of us.

—Count Leo Tolstoi.

¹ Intermediate C. E. topic.

INFLUENCING OTHERS FOR CHRIST¹

By James H. Franklin

Scripture: John 1: 35-45

Rodney and Willard, two young fellows in the young people's society of the First Baptist Church, were discussing the sermon they had just heard, on the subject of the Christian's duty of witnessing.

"I suppose the pastor is right about every Christian being obligated to try to win others to Christ," Rodney admitted, half reluctantly, "but that doesn't mean that everybody has to be a preacher or a missionary, does it? I think that one of the most important ways of winning others is by the unconscious influence of individual Christians who just go about their own business and set a good example of Christian living."

Willard clapped a hand over Rodney's shoulder and said: "That's absolutely right, as far as you've gone. But why *unconscious* influence? Don't you think that *conscious* influence would be even more important?"

"What I mean is this," Rodney tried to explain. "Some folks, like me, for instance, don't have the ability to make fine speeches. I just *couldn't* go out and talk to anyone about accepting Christ. I wouldn't know what to say, and I'd probably do more harm than good. But I *can* do my best to live a good Christian life. So I figure that my life is the best testimony I can give, and without saying a word I can influence more people toward Christ than a dozen persons who don't practise what they preach!"

"Right again," Willard encouraged, "except that I don't believe you when you say you couldn't talk to anyone about accepting Christ. I know you could if you wanted to."

"I *do* want to," replied Rodney, somewhat heatedly, "but I can't. I've tried. The words wouldn't come. I couldn't even get around to mention the subject to one of my best friends, a fellow I've known for years, who never comes to church."

"You just don't want to *hard* enough," Willard insisted. "I have a good friend that got married only a few weeks ago. He has a lot more trouble expressing himself than you do. He never made a really good recitation all the years that he was in school. He was always nervous and self-conscious, even in ordinary conversation. But when he fell in love with this girl and decided he wanted to marry her, somehow he managed to get up

nerve enough to pop the question in spite of his handicap."

"Well, that's different!" Rodney charged. "He was personally concerned in that case."

"But aren't you 'personally concerned' when one of your best friends never comes to church?"

"Well, yes, but—well, I never thought of it in that way before."

"You *ought* to think of it in that way," continued Willard. "I might tell you one more thing to make it a little stronger. That same fellow is the one that first brought me to Sunday school and is directly responsible for my becoming a member of this church."

"You mean he actually spoke to you about becoming a Christian?"

"Yes, he did," Willard replied. "He had a hard time doing it, but the fact that it was difficult for him made me appreciate more than ever his genuine interest in me; it made me feel that he was personally concerned about me. So what he said had more weight with me than it would have if it had been smoothly phrased and easily spoken."

"I see," agreed Rodney. "Naturally it would. But I think I can do *my* duty by bringing other fellows to Sunday school and young people's meeting, treating them in a Christian spirit, setting a good example, and then giving their names to the pastor so he can call on them and talk with them about accepting Christ. Isn't that enough?"

"That may sound very efficient and businesslike," Willard admitted, "but after all, Christianity is not a factory process of mass production that requires such highly specialized division of labor. I see your idea, all right; you bring in the 'raw material' and put it in rough shape, and then pass it along to the next man for finishing and polishing. Of course, it's fine to have even a small part in bringing folks to Christ, but why limit yourself to one part of the job? If my friend had followed *your* idea I might not be in the church today. And, to carry it a step further, he might not have any wife; he would have courted the girl and then called in some other man to make the proposal for him."

"I don't think you ought to make any comparisons between proposing to a girl and witnessing for Christ," Rodney broke in impatiently.

"Well, the point of comparison is this," returned Willard. "They are both very personal matters. In neither case can you shift your responsibility to someone else. You may have such influence with a friend that by telling him your own personal experience with Christ you could win him; but if you turn him over to the pastor he may be frightened away. You see, he doesn't have that same friendly, understanding, at-home feeling

toward the pastor that he has toward you. And, what's more, your friend will have a great deal more appreciation and respect for you if you talk with him personally about Christ; if your religion means anything to you he will think it strange if you can't talk about it as you would talk about other interests."

"I guess you're right," Rodney admitted. "I never saw the whole picture before. I suppose that living a good Christian life without saying anything about it is like demonstrating a product to a customer and then walking away without asking him to buy it."

PLANNING THE MEETING

The rather unusual conversational form of the material printed above will not be well adapted for division into talks. If possible have two of your members memorize it and give it as a dialogue. Following is a suggested order of service.

Hymn. "Lord, Speak to Me."

Scripture.

Prayer.

Hymn. "O Master, Let Me Walk with Thee."

Talk. The leader should introduce the subject by showing how it follows logically the topic of the previous week, "Committing Ourselves to Christ," and by quoting or reading Christ's own missionary commands, such as those found in Matthew 5: 13-16; 28: 16-20; and Acts 1: 4-8.

Dramatization. If it is impossible to dramatize the material, perhaps someone could tell it as a story. At any rate, keep it serious and dignified.

Discussion. Use the questions printed below.

Talk. Find someone who will relate his personal experience of being won to Christ by a friend. Some adult might be willing to do this if you cannot find a young person.

Hymn. "O Zion, Haste."

Benediction.

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in connection with the presentation of this topic?)

QUESTIONS FOR DISCUSSION

1. What is the one most effective means of influencing others for Christ? Make your decision by listing all possible methods and gradually eliminating the less important.

2. Is unconscious influence more important than conscious effort?

3. In what ways can ordinary Christian young people exercise more influence than teachers or preachers?

4. What could your own young people's group do about learning to witness more effectively for Christ?

¹ Senior C. E. topic for October 8.

OCTOBER 15

WHAT HELP CAN WE GET THROUGH PRAYER?¹

By Milton C. Froyd

Scripture: Colossians 4:2-4; James 5:16-18

Most of us pray. Why? Because we feel sure that prayer will help? Or have we merely formed the habit? The prayer-wheel is very ancient. In some places men still use it. People had many things about which to pray. And they reasoned that the more prayers they offered about each item the more certain they could be of God's hearing them. But could not God see as well as hear? Certainly; so they wrote the prayers and tied them to the spokes of a large wheel. Then merely by turning a wheel they could "say" a thousand prayers a minute. That is mechanical prayer. But our prayers at bedside or table—are they not often mechanical? Merely mumbling through a round of requests is not praying; it is spinning a wheel. This meeting should answer two questions: What does prayer actually mean? How can it become more real to us?

What Does Prayer Mean?

This is important. The disciples went to Jesus with this request: "Lord, teach us to pray." Notice, they did not say, "Teach us how to pray." They knew how to pray, but they could not pray. Maybe we too need to go humbly to Christ and make that same request. It is easy to think that by saying words we are praying. Jesus once shocked some people who thought they were very pious, by saying, "Ye are not heard for your much speaking."

Prayer means, first and foremost, fellowship with God. People sometimes argue about the length of a prayer. Some say a minute is enough; others, five; still others, a half-hour. Some have insisted that anything less than two hours is not prayer. Jesus would have surprised them all by saying, "Men ought always to pray" (Luke 18:1). In other words, "Men should always enjoy fellowship with God." People who think of God as one whom they can enjoy once or twice a day resemble the flying-fish. Most of its life is spent beneath the surface of the ocean. But once in a while it darts up out of the water, sails along in the clear sunlight for an instant, then sinks back into the sea again. When we spend most of our lives down among selfish things, going to God only a minute or two now and then, we are not really Christians. We belong to the class with the flying-fish. A friendship is a steady thing.

There are times of course when we talk. Occasionally we ask favors. But when we stop talking, does the friendship cease? Or do we value a friend only because he comes in handy when we need something? That would be shameful! Jesus said, "I have called you friends" (John 15:15). The continuous enjoyment of that divine friendship comes only through prayer.

Having said that, we must remember that prayer also includes asking for something. But that does not mean just any kind of asking. Only when we so desire a thing that we are willing to do whatever God asks of us to obtain it do we really pray. For that reason God does not necessarily listen to the words we say, for those words often do not represent the things that we need above all else. When a girl prays, "Lord, make me a better student," but rebels at the necessity of giving up any of her good times to study more, her ruling desire is not to be a better student but pleasure. When Augustine, the great saint, cried in his youth, "O God, make me a Christian," but secretly hoped it would not happen just yet so he could enjoy the pleasures of sin a little longer, his real prayer would be, "O God, keep me from becoming a Christian just yet." We really pray for what we desire.

How Can Prayer Become More Real to Us?

To guide us in making prayer more effective in our lives God has laid down three conditions:

1. *Purity.* Before anything else God asks a clean heart of those who come to him. Remember these words in our Scripture for today, "The supplication of a righteous man availeth much in its working." The coal miner wears his light on his forehead. This prevents his shadow from getting in the way of his work. Some of us cannot see God when we pray because the shadow of our selfishness and sin gets in the way.

2. *Faith.* When we pray we must have enough faith in God to trust him for his answer. Often we become like the child whose father promised a wagon for his birthday. The child kept reminding his father every time he saw him, "Daddy, be sure to remember my wagon." After a while the father, hurt by this anxiety, replied, "Son, I don't think you really trust me. If you did you wouldn't keep on asking like this." When we pray we must trust God enough to leave it with him and act as though the prayer were as good as answered. (See Mark 11:24.)

3. *Obedience.* In praying we usually desire that God shall do our will. But God desires that we shall do his will. Recall the prayer of Jesus, "Not my will but thine be done." At one of the black

moments during the Civil War a cabinet member said anxiously to President Lincoln, "I do hope that God is on our side." "I am not so concerned about that," replied Lincoln. "Not concerned! What do you mean?" said the shocked official. "Simply this. I am much more concerned that we should be on God's side," answered the great man. In every prayer there is always the possibility that God may ask us to help carry out his will in the matter. To pray for God's blessing on our young people's society would be mockery unless we were willing to be led into deeper consecration and greater sacrifice and service, according to God's will concerning us. Willingness to obey is the mark of sincerity.

HINTS FOR THE LEADER

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in presenting this topic?) The worship service here must be planned carefully and reverently. The tone of the whole meeting will rise or fall at this point. Open with a hymn of praise such as, "Fairest Lord Jesus." Let the others be of a strongly devotional character like, "Sweet Hour of Prayer," "Abide with Me," "He Leadeth Me." A good closing hymn would be, "Have Thine Own Way, Lord."

The meeting will be given unusual interest if three of the members are asked to speak for only a minute on the subject, "What Prayer Means to Me." Be sure to give each one at least a week's notice. Choose only those whose message will be certain to help the group.

This subject lends itself to real discussion. You will think of some questions yourself. But here are a few suggestions: One dry summer when things all around were dying for want of moisture, a child, planning for a picnic on the following Saturday, prayed that God would "help it not to rain." How do you feel God would think about that kind of prayer? A boy once asked God to give him wings so he could fly. Is that reasonable? If not, why? When facing wrong, should we ask God to take it away, or give us strength to overcome it? How about sickness?

A note to the adult adviser: A possible method of drawing the discussion to a pointed close might be found in this procedure. Get a blackboard. Draw up a list of the answers that come from the group on each of the following questions: (1) Why do we pray? (2) For what should we pray? (3) What are some of the things we should not include in our prayers? From this discussion form several basic conclusions about prayer as related to the experience of those in the group.

¹ Intermediate C. E. topic.

WHAT SHALL WE DO WHEN TROUBLE COMES? ¹

By Dorothy Hassler

Scripture: John 14: 1; 1 Peter 5: 6-11

It Can Happen to Us

Most young people live with the idea of not troubling trouble until it troubles them. They occupy their time with the fads and thrills of the day, content to leave the world's worries to the older folks.

At the same time, many problems face our generation that challenge our ability to stand up against real trouble. For one thing, jobs are hard to get. The loss or lack of a steady income takes many young folks out of high school and college. Others must postpone marriage and the rearing of families until the best part of their lives is gone. Hand in hand with "money troubles" marches the threat of war. The prospect of being used for cannon-fodder is hardly encouraging.

In addition to these social uncertainties, there are many personal, human problems. The list of these is long. For example, some young folks are disappointed in love. Others sorrow over the death of a parent or friend. Disease overtakes the healthy ball-player as well as the sickly girl. Flunking out of school, or failing to make good at a new job happens even to those who try their best. A false friend is enough to shake anyone's faith in human nature. Any number of hard experiences may catch up with us and get us down. How far we climb up again will be the test of our courage and ability.

Not All People Can Take It

Too many people are ill-prepared to meet trouble when it comes. A glance at the daily papers shows the methods they use: drink and drugs to forget their woes; suicide to end it all when endurance has been weakened sufficiently. Modern science has taught doctors and psychiatrists a great deal about the human mind. But, in spite of their advanced knowledge, they have had little effect upon the long list of those who give up.

Luck or Adventure

Older folks must puzzle a great deal over the minds of many young people. Youth's greatest admiration is for the hero who overcomes almost impossible difficulties and finishes at the top: the man who flies the ocean in a crate of an airplane; the boy who risks his life to pull his sister out of the lake; the district attorney who "puts his neck out" in

order to round up the worst gang of thieves the city has ever known. Yet when it comes to their own lives, these same young people insist upon needing a "break" to make good. The smallest set-back in business makes them rebel, rather than look for another way to reach their goal. When they reach a crisis in married life, they give up, rather than call upon all of their resources to meet the problem.

One's basic attitude toward life determines how one will react to these situations. If life for you is purely a matter of luck, then the future depends entirely upon the breaks you get. On the other hand, if life is an adventure, then you will fight, and fight with every resource you have, to turn defeat into victory.

Masters of the Impossible

This was the case with Jesus. Faced by the defeat of the cross, he transformed it from an instrument of torture to the greatest triumph the world has ever known. When he was beset by trouble, he made it serve the supreme purpose of his life. Refusing to yield to what would have spelled defeat to a lesser soul, he tackled the impossible. With supreme faith, he made a life and character that still inspire men who face defeat. As Carter Helm Jones often said, "Since the day when Jesus changed the cross of shame into a sign of victory many names have been added to the Roll of Fame recorded in the eleventh chapter of Hebrews."

The history of the Christian faith is a record of men and women who, in the face of every kind of disaster, dared to do the impossible. They laughed at fate while they adventured toward God.

What It Takes

Some years ago, a certain clergyman addressed a letter to a labor leader. In it, the minister urged the leader to get right with God, and stop causing trouble and agitation. In reply, the champion of the rights of labor wrote: "I am probably a bigger sinner than you are, but I do not fear your Judgment Day, for I would like to have your God answer some questions about his kind of justice before I even consider getting right with him." Such an answer helps us to see why many people suffer defeat. They hold God responsible for their troubles, and never strive to overcome them.

The often-used answer to this attitude is: "Men must have faith in God in spite of what befalls them." While this is true, we are not to sit back and join the "do-nothings." The faith that will master trouble is not a passive, hopeless, inactive kind of faith. It is rather a battling, creative, stick-to-it-ive faith that cannot be turned from its purpose, no

matter how hostile the surrounding circumstances may be. The faith of Jesus, which made him carry on to the end that his purpose might be accomplished, is the faith that prompted him to say, "In the world ye have tribulation: but be of good cheer; I have overcome the world" (John 16: 33).

"The Promises of God"

The story is told of a young man who lost his wife after only one year of marriage. When a friend asked him how he withstood such sorrow he replied, "Two things sustained me: the music of Bach played on my phonograph, and the great passages of the Bible."

Jesus, when trouble came to him, took it to his Father in prayer, *not that the trouble might be removed, but that he might have the strength to see it through.*

Both illustrations have meaning for us. When trouble comes to us, we may recognize it as an opportunity to broaden and deepen our lives, and as a challenge to our belief. We may turn confidently for strength to talks with God and the reading of his Word. Then we can face, unafraid, whatever trouble comes our way, secure in the faith that is ours through Christ Jesus.

HINTS FOR THE MEETING

The material presented above may be used to guide the leader in building an outline for a ten-minute talk on the topic, or it could be divided so that the leader and three or four others might share in the presentation.

Such typical questions as the following might be prepared for the purpose of arousing discussion in the entire group.

What good qualities in a Christian may not be developed in a person who goes through life with little or no trouble?

How would you answer those critics who say that the sufferings of righteous people prove that God is not good?

What do you think of the solution to this problem found by the Christian Scientist, who says that trouble is an "illusion" of a mind in error?

Have you known individuals who have become greater through trouble and hardship?

The following hymns can be used appropriately:

"In the Hour of Trial."

"O God, Our Help in Ages Past."

"How Firm a Foundation."

"Does Jesus Care?"

The poem by Richard C. Trench, found on page 45, may seem appropriate to this meeting, or you may wish to use other material you will find there. Also, "The Larger Prayer," by Ednah D. Cheney, in *Hymns for Creative Living*, may prove good material.

¹ Senior C. E. topic for October 15.

OCTOBER 22

THE PRACTICE OF DAILY DEVOTIONS¹

By Milton C. Froyd

Scripture: Daniel 6: 4-10

Daniel, though a Jew and a foreigner, found favor in the court of Darius, King of Persia. In due time he was appointed to a leading position in the kingdom. His naturally aroused jealousy. His enemies, unable to find a flaw in his work which they could secure his removal, turned to a bad piece of knavery. On pretense of patriotism they persuaded the king to pass a law forbidding men to pray to any god but himself. The penalty for disobedience would be death in the lion's den. They knew they could trap Daniel on this point, for three times a day, before an open window, he prayed to his God. And nothing would induce him to give up this precious practice.

When the spies caught Daniel in the act of disobeying the new law they pounced upon him, threw him to the lions, and thought that he had come to his end. But not so. Miraculously spared from the lions, he was found next morning unhurt. Whereupon the king restored him immediately to his office. When the tables were turned. By nightfall the king consigned the jealous spies to the fate intended for Daniel.

This thrilling story of faithfulness in prayer has been told and retold for centuries among the Hebrew people. With every telling they were given new heart. For the meaning is this: "Die, rather than give up time spent with God." Prayer is not a matter of convenience. It is as vital as the air we breathe. Daily devotions are as important as that.

The Need for Daily Devotions

There are two reasons why daily devotions should have the supreme place in every life.

First, for the sake of prevention. Accidents frequently happen at a bad turn on a mountain highway. Two things can be done: Build a hospital at the bottom of the cliff to take care of the injured; or, build a strong fence on the top to keep cars from going over the precipice. Some look upon God as one whose chief concern is to care for wrecks. Others see him as one who seeks above all else to keep people from being wrecked. We appeal to him when we get into trouble. But is it not much better to go to him with the request that he keep us out of trouble? Fences are better than hospitals.

Daniel did not wait for some sudden crisis in his life before he prayed. He

prayed, not only in emergencies, but regularly three times a day, in fair weather or foul, in prosperity and in adversity.

Our generation is so engrossed in work and play that it has little time for prayer. It seeks its rest from work in long hours spent in play. Jesus spent his evenings after a hard day's work, not in some pleasure resort, but out on the hills, away from the crowd, talking with God.

Second, for the sake of growth. One thing God asks of us above all else—that we grow. To grow physically we must have exercise. Likewise, spiritual development results from exercise. Daily devotions provide the "setting-up exercises" of the soul. Here we meet an interesting law of life: Use a thing and it will grow; fail to use it and it dies. Our arms and legs grow strong when we use them. If we leave them perfectly motionless long enough all strength vanishes—they become paralyzed. Unless our spiritual powers are exercised regularly they die.

The Material for Daily Devotions

How shall we carry on these daily devotions? Here are a few suggestions:

Reading. Of course, the Bible comes first. There are two common methods of doing that reading. One may read straight through the Bible, a chapter a day. Some persons read in a "hit or miss" manner, wherever the Bible happens to open. For devotional purposes neither is good. Interest soon dies. This reading must be carefully planned. For that reason every person should have a specially arranged series of Bible Readings such as those found in *The Secret Place*, published by The American Baptist Publication Society.

Thinking. One must do more than just read. Ten minutes afterward most people do not even remember what they have read. Pause a moment to think. Do not rush through with it.

Praying. Now we are in a position to pray. Remember that prayer is much more than asking for something. It is a fellowship we enjoy. And God desires that this prayer period shall be the happiest experience in our lives.

Listening. We have talked to God. Now give him a chance to speak to us. This is a valuable part of praying.

Taking time. It is not a matter of finding time. If we wait for that we shall never get it. We must take time. Morning is usually better than night. We feel too sleepy at night. Thousands of people spend fifteen minutes a day in physical exercise to keep their bodies in good condition. Would fifteen minutes a day be too much to keep our souls in good condition? If it is important, then we must take the time. What if we do have to get up fifteen minutes earlier

every morning. Remember the story of Daniel. Better die rather than give up time spent with God.

HINTS TO THE LEADER

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in presenting this topic?)

When we think of the matter of daily devotions or "the quiet hour" somehow we think of the home. That is natural for at such a time the home becomes our church. Why not conduct this session as a "fireside service"? The platform may be arranged simply for this purpose. Make it like a living-room in a home—table, chairs, lamp, pictures on the wall (preferably Hofmann's Christ in Gethsemane), perhaps an artificial fireplace, unless you have a real one. Get a committee working on this. It will give them an added personal interest in the service. Do anything you can think of to sustain this home atmosphere.

The Practice of Daily Devotions

A novel emphasis could be given the subject by having on the platform some boy or girl well known in the group for his or her athletic interests. As this person gives a short talk have him hold a good-sized poster showing some famous athlete in action. (Clip such a picture from a newspaper or magazine and paste it on a background of cardboard.) Let his talk center about the theme: To excel in running, swimming, baseball, or basketball, one must exercise. And to be a good Christian one must strive for mental and spiritual development.

Make sure that everyone taking part in the program goes to the platform with a Bible in hand, also a copy of *The Secret Place*. (The adult adviser should prepare for this program by seeing that enough copies of this booklet are on hand to cover the membership of the society. They may be purchased from The American Baptist Publication Society for only five cents a copy.) Try to present this subject in such a way that those who do not observe a Quiet Hour will determine to start one. Work out a plan with the president of the society and the adult adviser by which decisions are recorded at once. One way of doing this would be to ask the whole group to use daily *The Secret Place*.

An earnest discussion of the subject may be found in the following questions: Why do most people pray at night instead of in the morning? Could it be because we are able to see during the day and feel that we can take care of ourselves? Or do we feel afraid at night? What do you think about the person who never goes to God except when he is in trouble?

IT'S NO TRICK TO BE POPULAR¹

By Margaret I. Chism

Scripture: Colossians 3: 12-17

Everybody's Seeking It

No publisher with an eye to business would put on the market a seriously written book on "How to Be a Hardy Wallflower," because no one wants to be a wallflower, even a hardy one, except perhaps a few sad individuals who through the long years have become resigned to that sheltered and lonely position.

But, some night when you cannot sleep, count the number of copies of *How to Win Friends and Influence People* that have passed across the book-sellers' counters—all because that book promises to meet a strong demand inherent in human nature, a demand for success in living with one's fellows. People will spend money to find out how to be popular; they will exert themselves in many other ways, too, in order to win the admiration and good-will of their associates, so potent is the craving.

How Many Have It?

When Anne went to college, she read faithfully the stories about Maudie, that bubbling, witty young thing whom Graeme and Sarah Lorimer introduced in *The Ladies' Home Journal*. Maudie, you remember, had a "line perfect." Anne memorized all of Maudie's lines (which the authors must have taken days to compose) and kept them at her fingertips for use on every date. The plan worked well until the night when her escort remarked that he too always had enjoyed the Maudie stories.

Dick won enough publicity in his high school class-book to make any mother proud. The class voted him "Our Most Tall, Dark and Handsome," and "Our Cleverest Conversationalist," and the girls chose him as "The Best Date." Confidentially, Dick's mother did not feel so delighted as one might suppose. In fact, her son's popularity amazed her, because Dick was far from popular at home. His brothers and sisters complained about his vanity and his meticulous attention to details of grooming, his attitude of superiority, his time-filling interest in practising the newest dance steps, and his late hours.

Janet had an opportunity to graduate from business school as well as high school and to secure a stenographic position with a large advertising firm. She hates to work, but she needs the money to buy the clothes that satisfy her desires. She resents taking orders from

other persons, but she does what they ask and turns out enough work to collect a pay envelope each week. No one in the office cares especially for her, because she never displays any eagerness or willingness to please. Janet's principal joy is her social life, full of parties. No one who can stand on his two feet ever misses one of Janet's parties. They are smart and original, and she sparkles as a hostess.

Bob won letters in three sports. He can be depended upon to do the sensational thing needed to break a tied score. Everybody loves Bob. Countless times he has brought glory to the school. He holds a class office in recognition of his contributions on the athletic field. Of course, he has never done any of the work involved. He hardly has time. Others are only too willing to carry responsibilities that should fall to him. Nor does he devote any consideration to accomplishment in the curricular activities of the school, although he succeeds always in getting through.

Norman completed college in three and a half years and brought a thrill to his parents when he took his degree *magna cum laude*. His professors talked generously and hopefully concerning his career in chemical research. He had made no friends to speak of during his college days. He was always completely engrossed in his work and found it difficult to release his attention to the less important interests of his classmates.

For Discussion: Would you say that each of these persons introduced above had found popularity? Will they always have it? Would you like to be in the place of any of them? Which ones? If you consider any of these individuals popular, indicate what popularity means to you. If you do not crave the popularity that each of these persons sought, point out the kind you do want.

What's the Secret?

What in the world would Anne do when the authors of Maudie wrote themselves out? How unbearable the meal-time must have seemed to Dick, when he had to step down to earth and chat with the family about every-day matters! Think of the long, tortuous days through which Janet plodded. And poor Bob! Suppose his athletic ability is not strong enough to carry him through life. And alas for the lonely evenings ahead of Norman!

They all forgot that you cannot live only in the evenings, or only in the daytime, only in school, or only on the athletic field, but that you must live all the time you are awake. And you cannot live only during your youth; you must plan to live also in the third, fourth, fifth, sixth, seventh decades, and even forever.

The modern writers on popularity might offer some good advice, but Paul knew more about living than all of the working together as one mind. What was that Scripture read in the beginning of the service? Paul's letter to the Colossians. He suggested that they should to each other mercy, kindness, teachableness, meekness, long-suffering, forbearance and forgiveness, and charity. Above all they should let the word of Christ dwell in them richly. All these qualities are Christlike qualities. The popularity that comes to an individual because it shows to his fellows a Christlike character will grow as time goes by; it will thrive through all kinds of weather; it will fill every moment of a life, every day, and every year.

Is there anyone you would rather resemble than Christ? Would you prefer to deserve any other type of admiration, of respect, of love than the kind that the whole world gives to Jesus Christ?

For Discussion: Taking the list of character qualities included in Paul's letter, determine how each one might have enriched the life of each of the individuals discussed above.

HINTS FOR A GOOD MEETING

Suggested Worship Service

Call to Worship. Philippians 4: 8.

Hymn. "I Would Be True."

Prayer.

Hymn. "Holy Spirit, Truth Divine"

Scripture Reading. Colossians 3: 12-17.

Discussion.

Reading. "Abou Ben Adhem." (See page 45.)

Hymn. "God of Our Youth to Whom We Yield."

Benediction.

You Might Try This

1. Prepare a popularity test for the members of your group. Select a committee to help you compile the questions and mimeograph enough copies for everyone. Prepare ten questions to test the group in these respects: toleration, interest in the activities of others, self-forgetfulness, generosity, good sportsmanship, initiative, appearance, cheerfulness, genuine love for others, adaptability. Score ten points for each quality, and decide upon a passing score, probably 60 or 70. The score is not very important. The purpose of the questionnaire is to start the members of the group thinking about their own shortcomings.

2. Let the group jot down the characteristics of the really popular people they know, or of popular figures in world history. Rate their appearance, social standing, speaking ability, talent and character.

¹ Senior C. E. topic for October 22, "Getting Along with Our Associates."

YOUNG PEOPLE'S MEETING

OCTOBER 29

LIFE IN DANGER¹

By Irene Kenyon

Scripture: Proverbs 4: 23; Matthew 5: 21, 22

Beware! Thoughts Loose

Everyone in chemistry class was suffering from fright—everyone except the teacher. This was the first oral quiz of the school year. The teacher had asked a question on which three classmates had failed. Tom held his breath, but relaxed when Rudolph's name was called. Tom sat back of Rudolph and stared at the broad shoulders and the big head covered with stubby blonde hair. Rudolph rose clumsily and pronounced the answer in slow, guttural, heavily accented words. Tom became impatient waiting for each word and then in his thoughts made fun of the thick speech. But the answer was perfect. These Germans knew their chemistry, Tom noted. They learned it carefully so that they could make war materials to blow up other people in the world. Tom wondered why Rudolph's father really had come to America—why he had taken a job at the university teaching. Probably he was trying to spread favorable propaganda about his country and to win converts to the Nazi philosophy. And why did Rudolph take so many photographs of airplanes with that camera he had. It was a beauty—Leica that took much better pictures than Tom's Brownie. And now Rudolph was trying to get on the second football team. Well, Tom was captain, and if he had anything to say in the matter, Rudolph would remain on the scrub bench. He would have no Nazis on his team. All these thoughts raced through Tom's head as they had many times since September, when Rudolph first had entered school.

QUESTIONS FOR DISCUSSION

On what facts do you think Tom based these thoughts concerning Rudolph? Do you think his thoughts were controlled by reason or by emotion? Do you think he was prejudiced? Did any other emotions control his thoughts? Did these thoughts threaten any harm to Rudolph? To Tom? What attitude toward Rudolph would have been more reasonable and more Christian?

Danger! Tongues Wagging

Tom never mentioned his suspicions about Rudolph to anyone until the day when the coach said he was planning to put Rudolph on the second team to replace Carter, who had been breaking

training rules. That day, on the way home from practice, Bill pointed out that Rudolph was heavy and strong as an ox and would make a good addition to the line. Then Tom said frankly that he did not like Rudolph.

"He never says much and you can't tell what he's thinking. I don't trust him."

"But I don't think he knows English very well. He sure is willing to play a hard game," put in Frank Richards.

"But the guy's a Nazi, I bet anything. He never says a word against them. And I don't like the time he spends with his father at airplane factories and navy yards. I bet they smuggled in that camera," Tom insisted. "Gee, do you think his family are spies?"

Harry flushed with excitement.

QUESTIONS FOR DISCUSSION

Do you think Tom's words will influence his team-mates' opinion of Rudolph? What effect might this talk have upon Rudolph? Have Tom's thoughts now become dangerous? Suppose Tom expressed these thoughts to you? What would be your reaction?

Too Late! The Deed Is Done

The following Saturday afternoon, the sophomore class went to Brian's woods for the first fall social—a doggie roast. Occasionally Tom was aware of Rudolph lumbering along behind him, dressed in heavy khaki knickers and thick-soled hiking boots. They stopped to build the fire at a spot beside the stream. They sat on rocks around the fire. The sun flickered through the thinning orange-colored leaves, and Rudolph gloried in taking pictures of the place and of the boys and the girls seated on the rocks. Tom noticed that Rudolph was trying to make himself popular. He was always doing little things to make people like him. Now he was on the second team, and Tom had not been able to do anything to keep him off, but he was sure the other fellows regarded Rudolph with suspicion.

Tom forgot Rudolph in the afternoon's merriment. He had plenty of fun, and he and Harry as usual put life into the party. They were hilarious when it was time to go home. Some of the boys and the girls went on their way. Rudolph remained to help stamp out the fire and Tom and Harry tarried in the bushes. Harry had brought along a sling-shot. Hidden from view behind a bush, Harry started to tease Tom by aiming the sling-shot at Rudolph. Then Tom noticed the camera sitting on a long bench, facing him. Rudolph had not put it back in the case. Tom grabbed the sling-shot and aimed at the lens. Somehow he hit it. The distance was not great and his aim had always been good. Yet the shock

of making the target stunned him. He stood motionless staring at Rudolph who came over and saw his camera. Rudolph glanced at him and in a fumbling manner picked up the camera. He walked away without looking back or saying a word. Tom wanted to run in the other direction. He struggled to keep back the tears, because there welled in him the grief he had experienced when a playmate had thrown his new electric engine on the cement cellar floor and smashed it.

QUESTIONS FOR DISCUSSION

Do you think Tom could have done such a thing if he had not thought as he did about Rudolph? Did the deed grow directly out of Tom's thoughts? What will be the consequences of the deed both to Rudolph and to Tom? What can Tom do now? What could he have done in the beginning to avoid this outcome? How would you finish the story?

HINTS FOR A GOOD MEETING

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in presenting this topic?)

Suggested Worship Service

Scripture. Proverbs 4: 20-26.

Hymn. "Dear Lord and Father of Mankind."

Reading. "Myself," by Edgar Guest.

Hymn. "I Would Be True."

Scripture Reading. Matthew 5: 21, 22.

Discussion of Topic.

Reading. "Jesus Christ—and We." (See page 45.)

Hymn. "O Brother Man."

Prayer.

Additional Projects

1. Request individual members to do some reading in advance of the meeting and to report to the group whatever facts they can find concerning the attitude and the practices of their favorite heroes and heroines—men and women who have achieved noteworthy—with respect to thoughts, words and deeds.

2. At the conclusion of the discussion ask the group to work together to make a code for thinking, speaking and doing. After agreeing upon the contents of the code, they may wish to assign the writing of the code to a selected committee. When written, the code should be approved and adopted by the group as a whole, each member pledging himself to it. Submit the finished code for publication in the church bulletin.

HINTS TO THE ADULT LEADER

Use "How Thoughts Shape Actions," in the October 22 *Teens* (page 238), for additional material.

¹ Intermediate C. E. topic, "Pure Thoughts, Clean Speech, Right Deeds."

MEET THE OLDER GENERATION¹

By Milton C. Westphal

Scripture: Ephesians 6:1-4

Dad Doesn't Understand

Young people sometimes complain that their parents don't understand them. They resent being treated like children after they are able to think for themselves. They get a thrill out of being left free to make their own choices, and to have that freedom taken away from them is the most cruel punishment. They hate to be held down by rules and standards that seem unreasonable and unjust, rules that interfere with their fun. They suspect their parents want to keep them from having good times.

When such feelings get strong enough they may lead to family arguments, sarcasm, bitterness, and even to permanent grudges and hatred. For instance, in one family the father comes down to breakfast in the morning, glares at his eighteen-year-old son, and wades into him with angry words like these:

"See here, young man! You are getting away with entirely too much night-life. It was nearly three o'clock before you got in this morning, and you know your mother can't shut an eye until you are home. What do you do prowling around all hours of the night? When I was your age I tried to be decent. My father would have thrashed me within an inch of my life if I had dared to try a stunt like that. What young people do after respectable folks are in bed works for their harm and not for their good. Now don't you forget that you are using my car and spending my money for gasoline. Until you are of age and earning your own living I'm the boss around here, and you've got to realize that. This business is stopping right now. From now on you'll get home by eleven o'clock or you won't use the car any more. Do you understand?"

The boy listens with a glowering expression that hides feelings of intense anger and resentment. His blood boils at his father's broad hint that whatever he was doing the night before was not decent or respectable. His first impulse is to argue in defense of himself, but previous arguments have only made his father more angry and unreasonable than ever, so he merely shrugs his shoulders, gets up from the table, and walks out of the room muttering, "Oh, what's the use? You wouldn't understand."

Thus the boy and his father separate without settling the difficulty, and they drift deeper and deeper into misunderstanding. The father feels that his son

is reckless, selfish, and lacking in moral judgment and ideals. The son thinks his father is unreasonably strict, unsympathetic, and self-righteous. Neither of them really understands the other.

"Obey Your Parents"

What can young people do to prevent such family tragedies? The ancient commandment, "Honor thy father and thy mother," was quoted by Paul, who further said, "Children, obey your parents." For generations children have been expected to obey without question all the instructions of their parents. But in the present age we hear more about freedom than obedience. We are taught in school to think for ourselves and to exercise our sacred right of individual liberty, as well as to hate dictators and all forms of tyranny. Blind obedience is no longer as respectable as it used to be. Young people today are likely to say, "Why should I obey my parents when they are unreasonable and insist that I live according to standards that went out of date thirty years ago?"

But when children begin to talk like that their parents become alarmed and fear that the younger generation has no regard for the forces of law and righteousness and that it is going to the dogs. Their parents know from experience that young people face many dangers in learning how to live. To the young people the dangers may not look serious, and they often laugh at their parents' warnings, disregard their suggestions, and go headlong on their way in reckless ignorance. And too often in doing so they cut themselves off from the confidence and companionship of their parents, whose long experience would enable them to offer valuable help if their children would only accept it.

It is easy to criticize our elders for being old-fashioned and too strict. It is all right to say that parents will secure greater respect and obedience from their children if they use love and sympathy instead of domineering authority and punishment. But it may be possible that young people also need to exercise some love and sympathy and deeper understanding. Perhaps they need to realize that their parents do not enjoy family quarrels, but are concerned for the health and happiness of their children.

Showing Our Gratitude

Some years ago Elizabeth Benson, while still in her 'teens, published a rather remarkable book, *The Younger Generation*, in which she blames parents for being so half-hearted about enforcing discipline. She points out that the wildness of the younger generation is possible only because parents have not been strict enough. She says they own the cars and provide the spending-money

and the clothes, and then criticize the young people for the way they use them but they don't do anything about it. Without knowing it, Miss Benson here has laid bare the unappreciative attitude of many young people toward their parents. They accept money and clothes and cars and all kinds of privileges but if they are as capable of exercising freedom as they claim, they ought to show it, by using it intelligently.

Young people today have more privileges and opportunities than any previous generation. Our health is better and our educational methods and systems are unequalled. We have social activities and pleasures that not even adults were able to enjoy in previous ages. We participate in sports and recreation that earlier generations never knew because of long, back-breaking hours of hard labor, even in childhood. All of these advantages are given us by our elders; they have won them for us at their own expense. We accept them without realizing their cost, and then complain when we are asked to use them only for good and not for reckless amusement. Perhaps if we accurately valued all the things that the older generation has done for us we would be more humble and more willing to accept occasional counsel and correction.

A Word to the Leader

For this meeting select such hymns as "God of Our Fathers," "The Father Built This City," "Faith of Our Fathers," "I Would Be True," and "Give of Yourself Best to the Master." The leader might give an introductory talk, including the material given under "Dad Doesn't Understand," reading the father's speech. Assign the other two sections for talk.

This subject should bring up considerable discussion. Consider the following questions: 1. What were the father's motives in "bawling out" his son? Which of them was most to blame for the misunderstanding between them? Should the son have tried to explain to his father? 2. Read the parable of the Prodigal Son (Luke 15:11-32). Was the younger son selfish and foolish? Did the father do wrong in giving him the money? What was the fault of the older son? Could you suggest a solution to the situation? 3. Should young people obey their parents even when their demands are unreasonable and unjust? In the latter case, who is to decide as to what is unreasonable or unjust? Is it possible for young people to win the confidence and cooperation of parents who seem to misunderstand them? How? 4. What are the chief difficulties that arise between young people and older persons other than their parents? Who is usually at fault in such cases? What solutions can you suggest?

¹ Senior C. E. topic for Oct. 29, "Getting Along with Older People."

To Help You in Your Meetings

On this page you will find quotations, poems and other material that will be of assistance to leaders in preparing their meetings.

Of all the systems of morality, ancient or modern, which have come under my observation, none appear to me so pure as that of Jesus.

—Thomas Jefferson.

ABOUT BEN ADHEM

By Leigh Hunt

About Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw within the moonlight of his room,
Making it rich and like a lily in bloom,
An angel, writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made all of sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerly still, and said, "I pray thee, then,
Write me as one who loves his fellow-men."
The angel wrote and vanished; the next night
It came again with a great wakening light,
And showed their names whom love of God hath blest,
And lo! Ben Adhem's name led all the rest.

If you wish to be assured of the truth of Christianity, try it. Believe, and if thy belief be right, that insight which gradually transmutes faith into knowledge will be the reward of thy belief.—*S. T. Coleridge.*

A prayer, in its simplest definition, is merely a wish turned heavenward.—*Phillips Brooks.*

To believe is to be happy; to doubt is to be wretched. To believe is to be strong. Doubt cramps energy. Belief is power. Only so far as a man believes strongly, mightily, can he act cheerfully, or do anything that is worth the doing.—*F. W. Robertson.*

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day.—*Abraham Lincoln.*

Three men, Alfred Lord Tennyson, William E. Gladstone and Cardinal Manning, were invited to record on a phonograph record some message for the world, not to be heard until after their death. Two years after Manning's death a group of listeners heard his message, in solemn tones: "I hope that no word of mine, written or spoken, will be found to have done harm to my fellow men when I am dead."

We kneel, how weak; we rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others—that we are not always strong,

That we are ever overborne with care.
That we should ever weak or heartless be,

Anxious or troubled, when with us is prayer,

And joy and strength and courage are with Thee?

—Richard C. Trench.

Give me a good digestion, Lord, and also something to digest;

Give me a healthy body, Lord, and sense to keep it at its best.

Give me a healthy mind, good Lord, to keep the good and pure in sight,
Which seeing sin, is not appalled, but finds a way to set it right.

Give me a mind that is not bound, that does not whimper, whine or sigh.

Don't let me worry overmuch about the fussy thing called I.

Give me a sense of humor, Lord; give me the grace to see a joke;

To get some happiness from life, and pass it on to other folk.

—Prayer found on the wall of Chester Cathedral.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*

He is strong who conquers others; he who conquers himself is mighty.—*Lao-Tsze.*

SPEAK not at all, in any wise, till you have somewhat to speak; care not for the reward of your speaking, but simply and with undivided mind for the truth of your speaking.—*Thomas Carlyle.*

He is a path, if any be misled;

He is a robe, if any naked be;

If any chance to hunger, he is bread;

If any be a bondman, he is free;

If any be but weak, how strong is he!

To dead men life is he, to sick men health;

To blind men sight, and to the needy wealth;

A pleasure without loss, a treasure without stealth.

—Giles Fletcher.

I HAVE believed the best of every man,
And find that to believe it is enough
To make a bad man show him at his best,

Or even a good man swing his lantern higher.

—William Butler Yeats.

JESUS CHRIST—AND WE

Christ has no hands but our hands

To do his work today;

He has no feet but our feet

To lead men in his way;

He has no tongue but our tongues

To tell men how he died;

He has no help but our help

To bring them to his side.

What if our hands are busy
With other work than his?

What if our feet are walking

Where sin's allurements is?

What if our tongues are speaking

Of things his lips would spurn?

How can we hope to help him

Unless from him we learn?

—Annie Johnson Flint.

THE foundation of knowledge must be laid by reading. General principles must be had from books, which, however, must be brought to the test of real life.—*Dr. Samuel Johnson.*

KNOWLEDGE comes, but wisdom lingers.—*Tennyson.*

PLEASING CHRIST

It is easy to think well of ourselves when we compare ourselves with others. We can so readily explain to others and to ourselves the why and the wherefore of everything we do and say. But if Christ were here and his gaze were fixed upon us, would we feel quite the same?

Often we fail to do our Christian duty because we fear that we shall be laughed at or thought queer. Many times we do things that separate us from Christ, merely because we are afraid of what our friends will think if we refuse. But do we ever stop to ask ourselves, "What would Christ think of me?"

When once we have committed ourselves to him, he is the only one we need to please. You will find that nothing else really matters if Christ can think well of you. If you have taken him as your Lord and Master, you need never worry about what anyone else may think of you.

Adult Leader

Two Groups of Young Adults

How One Church Analyzed Its Problem and Found a Solution

By BERNICE H. ROBBINS

ABOVE the complaint that young adults are not interested in the church there is a rising note of inquiry. Does the church properly understand the needs of the young adults? and, if so, is the church prepared to meet those needs? One church which possessed a maturing but largely inactive group of young adults discovered that behind their seeming lack of interest there was a genuine desire for a more active church relationship. It is altogether likely that investigation will reveal similar conditions in many churches. That being the case, religious educators have at this point a challenging opportunity.

"Not Interested"

In this church there already was an organization for young women, but it seemed incapable of holding the loyalty of all who became members of it. As different ones dropped out, each gave as reason the brief and unelaborated statement, "Not interested."

Presidents, one after another, came and went. The organization continued to function, but mainly as a social and recreational club. Its chief activity was raising money for the church and allied enterprises. At last there came a president who met with more than casual response, and this organization achieved in its membership a cohesion it had not experienced for many years.

Programs gradually began to take on a more serious tone. There was more active participation in the regular work of the church, also an increase in the number of those who attended the Sunday morning preaching service. None of this improvement, however, seemed to touch those who had dropped out of that organization during the preceding five years. It was observed that, though the membership of the organization had doubled, it still did not include those young adults who had previously dropped out. What could be done to reach them?

The Real Difficulty

Leisurely visits in the homes of the young women who had been inactive for some time uncovered some interesting and enlightening data on the prob-

lem of meeting the needs of young adults. The encouraging thing was that those who spoke frankly voiced the feelings of practically all of those who had dropped out of the existing organization.

There was, first of all, the declaration that each and every one of these inactive persons desired some organizational affil-



THE YOUNG ADULTS

"Who are the 'young adults'?" They constitute a group which cannot be defined in terms of strict age limits. They are, however, those young men and young women who, in their twenties or early thirties, have assumed those social and economic responsibilities by which they have come to consider themselves beyond the young people's department to which they have belonged. Experience shows that programs devised for young people do not meet with satisfactory response when urged upon this group. Programs planned for older adults are no more usable. It is increasingly evident that this group has its own specific interests and needs, and that when programs for young adults are cooperatively built, the results are highly gratifying."—*From Materials for Church Work with Adults, a manual published by the Council on Christian Education of the Northern Baptist Convention.*

iation with the church, but not within the existing plan. They felt, for various reasons, that they had "outgrown" the program of that organization, and that they had enough interests in common to warrant the launching of an organization of their own.

Two considerations had held them back from making their desire known. The first was the fear that such an announcement would cause hurt feelings within the membership of the long-established organization. The second was the fear that the leaders of the church, on learning of their desire, might urge them to identify themselves with one or another of the older women's groups. They were unwilling to do this, because those definitely were for middle-aged and more experienced women.

It took only a short time to convince these inactive young adults that having withdrawn, one by one, over a period of years, they could not at all be considered as still belonging to the church's existing young adult group. It could not truthfully be said that they were now breaking away from it. On the contrary, it was wholly desirable that they should come together to form an organization designed to meet their own distinctive needs. In that way they could strengthen the church by the particular type of service and support which such a group could render.

An Organization of Their Own

When it became apparent that the leaders of the church had no desire to push these young women into the older women's organizations, there was an evident sense of relief. Immediately these young women began to discuss plans for bringing together the interested persons. There were eighteen of them who were waiting for just such a move.

As the discussion proceeded, the conviction grew that here was a group of maturing and thoughtful adults with splendid talents to offer the church, and with well-defined ideas of what the church might offer them as they faced real life situations as home-makers and citizens. Almost every one of these persons has served at one time or another in some department of the church school.

The majority of them have had training and experience in some profession. They have been teachers, nurses, or librarians. Several are employed at present, or previously have held business positions.

A careful study of the list of prospective members for the group now being organized indicates that their interests and outlook differ in many ways from those of the members of the group already functioning. Almost without exception, they represent home-owning families; their husbands already are well established in business or professional life. In the case of the members of the existing organization, employment is more varied and more fluctuating, and the unmarried members are not so surely settled in the community.

On the social side, the members of the established organization like to have their good times all together, and the majority of them still like late parties. In the new organization the members are somewhat more mature, they like shorter meetings with a more serious program, and they are more inclined to take their recreation by couples or by groups of couples. There is at present no indication that the number of years married or the ages of their children contribute toward separating these groups, as such factors do in some churches.

Steps are now being taken to complete the organization of this new and highly promising group of young adults. It appears that adequate leadership is available within its present membership. Literature on work with young adults has been secured and will be placed in the hands of the duly elected leader.

The reading of this literature will make possible a broad study of this neglected but significant phase of church life. It will provide a basis of organization and procedure which will enable the new group to meet its own needs adequately and at the same time to make a real contribution to the life of the church. Furthermore, it is believed that out of this effort to relate inactive young adults to the church there will come a better understanding of the methods by which this church may handle properly its entire adult program.

Reflex Benefits

In the meantime, there have been marked improvements within the longer-established group. Its members now recognize that, even without the membership of those who became inactive, their number is as large as can be handled conveniently in their homes or be transported easily to out-of-town gatherings. Instead of straining to win back those who have withdrawn, they are now directing their efforts toward building up a strong organization based upon the

interests and tastes of those who make up the membership. The common bonds which unite these young women make it possible for them to express themselves freely and to enter with enthusiasm upon the activities which they undertake.

The general effect of these new developments among the young adults is to spread courage and optimism throughout the entire church. The original group is truly finding itself by way of the activities which make up its expanded program. The new organization is bringing back to the church a group of serious-minded young adults. The re-established connections offer unlimited possibilities for cooperation between church and home.

Program Possibilities

Even though the organization of the new group has not been completed, young mothers who are members of it have begun to discuss the selection of prayers and Bible story-books for their children. Others tell of being interested in the church school literature which their children carry home. Still others have suggested service projects for this

group to carry on within and without the church.

Time, patience, and some understanding of trends in the field of work with young adults will help greatly in handling the situation in a local church. An unexpected word or circumstance may indicate that the time is ripe for a forward step. These people cannot be hurried. They prefer to sound out the opinions of those in their group before proceeding toward organization. Though the initial move must come from within their own ranks, the procedure may be guided and promoted from without.

Leaders who are meeting with success in their work with young adults recognize that prescribed policies and programs are not acceptable to them. It is the part of wisdom first to discover their wishes and then to lend whatever support is necessary for the development of plans which will help them meet the needs they themselves have recognized. During such a process it is an agreeable surprise to discover how many young adults, at present inactive, really are interested in the church and are willing to enter into closer relationship to it.

The Religion of Adults

By A. Q. BURNS

RELIGION is one thing to youth, another to adults. "When I was a child," said Paul, "I spake as a child, I understood as a child: but when I became a man, I put away childish things." Youth's religion is adventurous, challenging, imaginative, idealistic. In adult life these bright colors oftentimes fade into a somber realism. Adult religion is characterized by ethical and social conduct which is substantial, if less spectacular.

Someone has defined religion for adults as "complete response to one's largest world." That "largest world," for the normal man, includes both personal and social relationships; it has both physical and spiritual elements. Maladjustment at any one of these points means that that phase of the adult's life is faulty or lacking.

"Complete response" implies proper adjustment to *all* of life. For the religious adult, this means adjustment to God, who is the center of all life and who is the Creator and Sustainer of all things. This response is not that which is given by the frightened savage who bows in fear before the god of the storm; it is rather that of a son who says, "Abba, Father."

Furthermore, this response on man's part to his growing and expanding

world is an active and not a passive attitude. This vital, active element forever sets Christianity apart from all those religions which represent man as passive in the hands of God. The Christian's response to God is something more than mere reception of God's grace, though that is essential in it. It is not the molding of the world to fit the man. Rather, it involves such a renewing of one's nature through the power of the Holy Spirit and such a redirecting of one's life as will bring one into harmony with God's will as expressed in God's world.

It is always a tragedy when an adult retains a youth's stature, whether it be physically, mentally, or spiritually. Such an adult, unlike Paul, has not put away "childish things." In their religious views, some adults cling to the immature ideas of their early youth. They should be seeking a religion befitting their grown-up state.

The goal? What is it but "a perfect man . . . the measure of the stature of the fulness of Christ" (Eph. 4:13)? The conditions of achieving that goal are an active allegiance to the highest one knows and a full dependence upon Jesus Christ, the Master of Life, for guidance and strength to achieve that highest.

International Sunday School Lessons

Theme for the Quarter: The Kingdom of Heaven; Studies in Matthew

(First half of a Six Months' Course)

Aim: To learn from a study of the Gospel of Matthew the teachings of Jesus concerning the Kingdom of heaven, and to ascertain the significance of those teachings for the life of today, both in personal character and in social relationships.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.

LESSON I—OCTOBER 1

The Infancy of Jesus

Matthew 1 and 2

Matthew 2: 13-23

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

KEY VERSE: *And they shall call his name Emmanuel, which being interpreted is, God with us.—Matthew 1: 23*

TO BE READ EACH DAY

Sept. 25. M. The Infant King. Matthew 2: 1-12.

Sept. 26. T. The Flight into Egypt. Matthew 2: 13-18.

Sept. 27. W. The Return to Nazareth. Matthew 2: 19-23.

Sept. 28. T. The King of Peace. Isaiah 11: 1-9.

Sept. 29. F. How the King Was Received. John 1: 11-18.

Sept. 30. S. Blessings Promised with the King. Jeremiah 31: 15-20.

Oct. 1. S. The Reign of the King. Isaiah 9: 1-7.

SCRIPTURE SAYS—

By J. W. Bailey

MATTHEW 1: 1. The phrase, "book of the generations" usually applies to a list of the posterity not the ancestry, of the person named. This is easily seen in the genealogies given in the early chapters of Genesis and of 1 Chronicles. But in Genesis 2: 4 and 5: 1 it is evident that the phrase is used of the "origin" of the person or thing named, as is also the case here in Matthew.

It may further be observed that the word "birth" in Matthew 1: 18 comes from the same Greek word that is here translated "generation." This suggests that it is the origin of Jesus that the Gospel writer has in mind even in this first or title verse of the Gospel. He is not thinking primarily in terms of a genealogy, but of the birth of Jesus.

This first verse is the title of the entire "book" of the birth, the first two chapters of the Gospel.

The sources of some of the genealogy given here are to be found in 1 Chronicles 1: 34; 2: 1-5; and 3: 1-19. But the names found in Matthew 1: 13-16 come from a source unknown to us.

The summary of the genealogical table as given in 1: 17 indicates that Matthew's first concern is to show that Jesus is of the royal line of David, and therefore is the rightful heir to the throne. He, accordingly, is to be recognized as the Messiah of the nation Israel.

The summary also indicates that the time had arrived in the history of the nation for the Messiah to appear. From Abraham to David is from the founder of the Hebrew race to the founder of the royal house; from David to the "carrying away into Babylon" is from the beginning of the kingdom to its downfall; and from the exile to the time of Jesus is the third period, at the end of which a great and culminating event in the life of the nation was to be expected.

Matthew 1: 23. Emmanuel is the spelling taken from the Greek. The

Hebrew form is Immanuel, meaning "God with us." The name, of course, does not mean to identify Jesus and God. It asserts that Jesus is the sign and symbol of God's presence. The evidence for this is abundant and conclusive. Identification of God and Jesus has been recognized as heresy since the latter years of the second century.

Matthew 2: 1. We are told neither the nationality nor the number of the "Wise-men." Our best modern equivalent term is "astrologers." We knew from several of the old Roman historians of the early second century that in the time of Nero a company of Magi came to Italy hoping to find "the world's saviour." They came from Parthia, a country now known as Persia.

Cicero, the famous Roman orator, tells us (*De Divinatione*, I, 47) that on the night that Alexander the Great was born certain Magi prophesied from a brilliant constellation that the destroyer of Asia had been born.

Matthew 2: 2. The word here translated "east" really means "rising."

they had seen the star "at its rising," his is a frequent meaning and suits best here.

Matthew 2:3. Herod the king, was not a Jew. His father was an Idumean. There is some evidence that he had some Greek blood. Idumea is a later form of the word Edom, the old home of the descendants of Esau. Herod was a very strong character, ambitious, bold, cruel, imperious and unscrupulous.

These two chapters in Matthew form a very distinct and distinctive section of his Gospel. In them he is speaking primarily to the Jewish mind. He is showing that Jesus entered the world by the direct creative activity of the Spirit of God, that he fulfilled the prophecies and promises of his coming as Messiah, that he was divinely preserved for his mission, and that he should have been so received by his people. He was the promised Son of David. In him the hopes of the nation might have been realized.

THE PORTRAIT OF JESUS

BY MATTHEW

By Samuel M. Lindsay

IN the Gospels we have four portraits of Jesus by Matthew, Mark, Luke and John.

I have taken time to read the entire Gospel of Matthew in order that I might get a full-length portrait of Jesus. I have read Matthew's account as I would read the biography of any historical character, so that I might see the Son of God as Matthew saw him and appreciate him as Matthew did.

Jesus was born in Bethlehem, and grew up in Nazareth.

He worked as a carpenter until he was thirty, and then for three years he was an itinerant preacher.

He taught men that God loves every one, and he exhorted his hearers to love each other in the divine manner. He healed the sick, and reawakened a love for goodness in the hearts of the sinful. He loved the companionship of men, and was accompanied by twelve disciples who believed he was the Messiah and the Saviour of the world. They found him to be a reservoir of goodness, happiness and hope. They learned to see life through his eyes, and tried to live as he lived.

He was considerate of women and gentle with children. He had no racial or religious antipathies, and was the friend of publicans and sinners.

Because he healed a man on the Sabbath Day, denounced hypocrisy, and interfered with the money-making activities of the priests in the Temple market, he antagonized those in authority.

He was betrayed by one of his own disciples for thirty pieces of silver. He was arrested and falsely accused of high treason by representatives of his own race, and crucified upon a cross by representatives of another race. He was buried in a borrowed tomb, and only two men attended his funeral.

He rose again from the dead, and his disciples were convinced he was the Son of God.

Augustus Cæsar, Pontius Pilate, Herod and Caiaphas were the strong men in his generation, yet they have no influence on life today. But the influence of Jesus is more powerful than that of any person who ever lived. Today he has more influence than any king, dictator, legislator, philosopher, reformer or scientist. One person out of every three worships him as the Son of God, and believes he is the Saviour of the world.

1. We Appreciate Him Because of His Character

We see in him all that man ought to be. He is the best of all that we think, and the holiest of all that we can conceive. We need never apologize for anything he said or did. He lived the life beautiful, and possessed all the virtues in our hearts we most admire. Without fear of contradiction we claim he is the best person who ever lived.

2. We Appreciate Him Because of What He Taught

His simple message was expressed in this simple sentence, "Be ye therefore perfect, even as your Father in heaven is perfect." He told us that God is interested in every person, that every person is of value to God, and that every person should be kind to every other person. This was the heart of his teachings. If one would become a disciple of Jesus he must believe these three things. This is the irreducible minimum of faith.

3. We Appreciate Him Because of What He Does Today for Those Who Believe in Him

Robert E. Speer, one of the outstanding Christians of our generation, in replying to the question, "What does Jesus do for you?" said:

"He gives me a clear moral vision, and the courage to live by that vision. He gives me the desire to work as intensely as he worked. He gives me confidence in the truth that God and righteousness will triumph. He gives me strength to attempt what seems impossible. He helps me to keep on when I feel that I cannot. He saves me from fretting. He gives me a new and inward living principle. I believe he is

this principle, and that there is another personality within my personality that would not be there but for him."

The secret of the existence of Christianity for two thousand years is found in what the living Christ does for living men. Paul learned that the Christ who walked on the streets of Galilee could be found on the Damascus highway. We have learned that he walks on the streets of our villages, and continues to say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

LESSON APPLIED

By Howard K. Williams

SO many topics of conversation! For a while, let us talk about the most important topic—Jesus! He is to be the subject of our studies for the next six months. Plan, therefore, to gain a better knowledge of his earthly life, for your own benefit; and encourage the members of your class to do likewise. Suggest that they make notes of the things that impress them. Secure for study some good *Life of Jesus*. In general, the older, standard *Lives* are best. Come to your class with a much fuller knowledge. Know more than you will have time to tell.

Today's lesson consists of two chapters: Matthew, chapters 1 and 2. This gives you wide scope for teaching. You will need to decide which points you will emphasize most. Call attention, at least, to all the main topics. The following paragraphs suggest them for your guidance.

The Genealogy (Matt. 1: 1-17)

I went into Westminster Abbey one day with a fellow traveler. Not knowing his tastes, I said at the door: "Suppose we meet here in about two hours. Our tastes may differ." Two hours later I found him where I had left him. He had not really seen the Abbey at all. Just inside the door he had come upon a monument to a man whose last name was the same as his own. He had spent the whole time trying to find out if he was related to this man. His curious interest in genealogy had kept him from seeing the Abbey.

The genealogy of Jesus is not given in Matthew's Gospel as a matter of curiosity. Matthew sets out to prove that Jesus is of the kingly line, so he traces Jesus' ancestry back to David the King, and to Abraham, the Father of the Nation.

Compare this genealogy with that given in Luke (Luke 3: 23-38). Why are they different? Does it matter that Jesus was born a king? To Matthew, that fact was a verification that the his-

torical Jesus was the fulfilment of Old Testament prophecy. God keeps his promises.

The Virgin Birth (Matt. 1: 18-25)

Though the virgin birth has been a battle-ground for theologians through the centuries, it was no debatable matter for Matthew. He clearly states that Jesus was born in an extraordinary manner; that he was of special divine origin. He was very God and very man; the same, yet different from all other human beings. Matthew holds that the manner of Jesus' birth coincides with the Old Testament prophecy. (See also Luke 1: 35.)

The Name Jesus (Matt. 1: 21)

Though man cannot save man spiritually, this new-born babe shall be called "Jesus," which means Saviour. He was to be given this name because he was to save the people from their sins. George Fox, the forerunner of the Quakers, tells us that he sought everywhere for peace of soul but could not find it. Then one day, as he walked along a lonely road in northern England, he heard a voice, as clear as the voice of a friend beside him. It said, "There is one, even Christ Jesus, who is sufficient for thy condition."

Christ came down. He "took upon him the form of a servant, and was made in the likeness of men" that we might be saved and brought to spiritual heights. *Is he your Saviour?*

The Fulfilment of Prophecy (Matt. 1: 22)

Matthew's purpose in writing this Gospel is to show that Jesus is the King promised in the Old Testament. Matthew 1: 22 says, "that it might be fulfilled."

A side topic to this lesson, but one very important to our lives, is that God always fulfils his promises. He has signed checks for infinitely great blessings and has put our names upon them. All we need to do is to get the checks cashed. So many of us, alas, are like the old woman in Scotland who thought the money-orders her son sent her from America were only pretty pieces of paper. She starved while wealth lay at her disposal. She had only to indorse the money-orders. *Do not look upon God's promises as merely pretty sayings.*

The Wise-men Seek Jesus (Matt. 2: 1-12)

Here is a whole lesson in itself. For an imaginative account of these Wise-men, and for suggestions as to how we may seek Christ, read Henry van Dyke's famous story, *The Other Wise Man*. Note several things about these men.

They were wise. Though not Hebrews themselves, they had been interested in the prophecies of Israel. The spiritual ideals in these prophecies appealed to them. Wise men cultivate tastes that make them appreciate Jesus.

They worshiped and presented gifts. Gold, the royal metal, belonging to a king; frankincense, used generally in the worship of God; and myrrh, used in preparing a body for burial. So, in these gifts we see a profound symbolism: the King, the Divine One, who should die on his way to his crown.

Wise men give Jesus their best. They give him their best possessions, their best obedience.

The Face of Herod (Matt. 2: 1-20)

Across the ages we see the evil, gloating, diseased face of Herod, the self-seeking, disappointed king.

The difference between Herod and Jesus may be epitomized in one sentence. It is the difference between selfishness and unselfishness. Read about the life of Herod. Born an innocent baby, he grew in selfishness with the years, and ruthlessly mowed down friend and foe for his own advancement. He had his own son strangled. What wonder that Augustus said of him, "It is better to be Herod's swine than his son."

Jesus, by contrast, grew from innocent babyhood into a life of ever-enlarging circles of usefulness. His horizon took in both man and God. From Edna St. Vincent Millay's poem, "Renaissance," read the lines beginning: "The world stands out on either side, no wider than the heart is wide." How truly she declares, "The soul can split the sky in two, and let the face of God shine thro'!"

The Flight Into Egypt (Matt. 2: 13-23)

The Wise-men had come and, against Herod's orders, had gone back by another way. In the night, Joseph was warned of danger to the babe. So he arose, roused his wife, and out into the night they went, Mary, with the baby, riding on a donkey, Joseph walking by her side. Across the border of Judea, beyond Herod's jurisdiction.

When Herod, evil ruler that he was, died, Joseph and Mary and Jesus returned to Palestine. They carefully avoided the territory of Archelaus, who now ruled in place of his father, and came at last to Nazareth in Galilee, where Jesus could grow up in safety. Of this period, Luke alone writes, and that briefly, though beautifully. He tells us (Luke 2: 52) that "Jesus increased in wisdom and stature, and in favour with God and man." Here was the fitting intellectual, physical, religious, and social growth.

Does your community offer this privi-

lege to its children? There are schools of course, but are the children learning to think straight? Are the surroundings healthful? Do they build clean strong bodies? What place is your church filling in the lives of the children? Are you teaching the children to get along well with other people? Are you keeping them free from snobbery?

This lesson on the infancy of Jesus reminds us that children were and are precious to him. Let us make the world safe for the children. How is this to be done? Can children be safe where there are saloons? When the Sabbath is broken? When there is lawlessness? When families absent themselves from the services of the church?

VIEW-POINT OF YOUTH

By Colena M. Anderson

AS we examine the aim of this quarter's lessons, "To learn the teachings of Jesus concerning the kingdom of heaven, and to ascertain the significance of those teachings for the life of today, both in personal character and in social relationships," we are faced with the question: "How can teachings given two thousand years ago meet the needs of the world today?" It is a pertinent question to ask, for we have come a long way in the last 1939 years.

The class can play a swift game of naming all the inventions and conveniences which we have today, the very names of which were unknown in A. D. 30. To mention a very few illustrations: the printing-press, steam power, machinery of all kinds, electricity, radio are all comparatively recent developments. At the end of their listing we should not be surprised to hear the group ask, "So what has this age in common with that?"

A similar comparison may be made in the field of geography. One or two pupils may volunteer to sketch the map of the world as a schoolboy in Jesus' time knew it, or, better still, have it ready before class. Then show a map of the world today. This time we teachers ourselves may be forced to ask "How can the teachings given for such a small world help in a world growing so large?"

Nor are these the only differences. There are many others, among them changes in social customs, in economic conditions, in educational institutions, in political set-ups. Not too much time should be spent on this introduction. Our purpose is not to show the differences, but to show that in spite of these differences, the world is still pretty much what it was then, and the principles Jesus taught are as valid today as they were when he spoke them.

We who are teaching may think that this we need a long shelf of reference books and a year for research. That would help, but few of us have the time. We do, however, have the Bible, and if our students have forgotten their Bibles, the quarterlies contain the lesson passage. A careful reading of the lesson passage and a few well-aimed questions will, like a pick and shovel, help us to dig up these likenesses.

Take, for instance, verse 13: *For Herod will seek the young child to destroy him.* What does this tell of the nature of the ruler? Through whom could his orders be carried out? Are there any modern Herods with soldiers to do their bidding? What are they owing to God's messengers? Have you read a report on Niemöller of Germany? If not, here is the place for it. The *Reader's Guide*, found in the library, will give references to articles on his imprisonment.

Verse 14. *Departed Into Egypt.* Jesus as a refugee! What about refugees today. A short account of the plight of the millions of Chinese forced, time and time again, to flee from their homes makes a parallel that for numbers and actual suffering overshadows even the flight into Egypt. Letters from missionaries and pictures from magazines will make this vivid. Some months ago the author gave over one copy to picturing Chinese refugees.

Verse 18. Is this experience unknown today? Why do mothers mourn today? How about child labor? We still have no national child labor law.

Now a few questions not from the text, but pertinent to our aim:

1. What are the concerns of people today? Were they not also the concerns of people in Jesus' day? (a) Making a living (Matt. 4:18); (b) Searching for the meaning of life (Matt. 13:16); (c) Payment of taxes (Matt. 22:17-21); (d) Illness of dear ones (Matt. 8:1-3, 5; 9:18).

2. Confucius in 500 B. C., wrote of five great relationships of life. These existed in Jesus' time, and still exist today, and many problems in living result from them. Jesus and Paul said something to say about them: (a) Master-Subject (Matt. 8:9); (b) Husband-Wife (Mark 10:6-12); (c) Parent-Child (Eph. 6:1-4); (d) Elder Brother-Younger brother (Matt. 5:23, 24); (e) Friend-Friend (John 15:13-17).

3. What are the chief causes of unhappiness among people today? Did these same causes exist in Jesus' day? Did he deal with them? (a) Greed (Matt. 21:12, 13); (b) Criticism (Matt. 23:1-7); (c) Self-seeking (Matt. 20:1-23).

Do not stop in all of these comparisons to discuss Jesus' teachings. Keep ever in mind that the aim today is only to make the students conscious that they are not different from the people of two thousand years ago.

WHAT DO YOU THINK?

WHY were the Hebrews looking for a Saviour? What attitudes of men today correspond to that expectation? Just what does "salvation" mean?

What is the difference between belief in the existence of a God and belief in Jesus as the Son of God? Does it make a difference in living?

Is your community providing for the proper growth of its children? Physically? Mentally? Socially? Spiritually? Where is the weak spot in its provision for children?

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. Nothing seemed to be happening. The stars shone quietly at night. Shepherds tended their sheep. The towns swarmed with tradesmen. But anyone would have said that this was one of those peaceful epochs of unimportant history. Yet over its quiet, brooded the invincible purpose of the eternal God.

THE NARRATOR. For in the palace, a mad ruler with blood on his hands and hate in his heart, planned a new and fiendish way of keeping himself safe. And in a little town near-by a carpenter saw a vision that drove him to uproot his little family and flee for a time into distant Egypt. Thus God's purpose was working out, mysteriously, under the surface of a period when nothing at all seemed to be happening openly.

THE PALACE GUARDS. Herod is brooding again. He is sleepless at night. See his angry eyes. Hear his surly voice. In the new palace, too. More beautiful than the Temple. The place he planned for his delight. The place he built with such care. Where he hoped for delight. And we hoped for peace. See him now. An angry, sulky old man. Plotting harm for someone.

HEROD. Who were those men?

THE GUARDS. What men, sire?

HEROD. The men who came to me yesterday. The men who came from the East. The men who talked about a star and a king, and then went away to find him.

THE GUARDS. They were scholars, sire. Their claims were true. They

had studied the stars. They were sure they were right.

HEROD. And where did they go? What town was that they mentioned? I forgot its name.

THE GUARDS. Bethlehem, sire. They said that it was in Bethlehem the new king was to be found.

HEROD. Then you can find him, and you can slay him. I do not know whether these men were wise or not. But I know how to make sure there is no new king arising in Bethlehem.

THE GUARDS. But we do not know where to look. They followed a star, they said. We cannot follow a star. Perhaps a score of babies are in Bethlehem now. Which one should we slay?

HEROD. All the boys younger than two years. I have spoken.

THE GUARDS (muttering). This is the worst cruelty of all. This will never be forgiven him.

AN OLD GUARD. Nay, they will not remember. This is only another of his crimes. The steps to his throne are stained with blood. His wife, his sons, his chief benefactors, these he has slain. Last year he had the leading Pharisees slaughtered because he did not trust them. You know he has signed a decree that on his death a general massacre should take place, lest he be buried amid universal rejoicing. As for these few babies, their parents will weep, but his plan will succeed, and nothing more will be heard of it.

A YOUNG GUARD. Unless some warning gives a chance for the new king to escape.

THE COMMENTATORS

Could a king be born in Bethlehem? Could good come out of Nazareth?

For centuries the Jews had expected a ruler who would restore the glories of Jerusalem and put her enemies to the sword. Small wonder they were not ready for the gentle Jesus when he came!

They were all looking for a king,

To save their cause and lift them high,

Thou camest, a little baby thing,

That made a woman cry.

Shepherds received him. Wise-men welcomed him. Rulers hated him. Crowds neglected him. So it is in the little kingdoms of our minds. Shall sin prevail and crucify him in our lives?

The Wise-men, using the wisdom they had, found their way to the great wisdom of Jesus. Can our wisdom claim as much?

Those who are wise lay at the feet of Jesus the gold and frankincense and myrrh of an obedient life.

The Forerunner of the King

Matthew 3:1-17

1 In those days came John the Baptist, preaching in the wilderness of Judæa,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

KEY VERSE: *Prepare ye the way of the Lord, make his paths straight.—Matthew 3:3*

TO BE READ EACH DAY

Oct. 2. M. The King's Messenger. Malachi 3:1-6.

Oct. 3. T. The Forerunner's Office. Mark 1:1-18.

Oct. 4. W. Heralding the King. Matthew 3:1-6.

Oct. 5. T. Making Ready for the King. Matthew 3:7-12.

Oct. 6. F. John Baptizes the King. Matthew 3:13-17.

Oct. 7. S. The Witness of John. John 1:19-28.

Oct. 8. S. The Power of the Gospel. Romans 1:8-17.

SCRIPTURE SAYS—

By J. W. Bailey

JOHN THE BAPTIST. The significance of John the Baptist is set forth by Jesus himself in the report given us in Matthew 11:7-14. John is there given a place second to none in the course of prophetic ministry in preparation for the coming of the kingdom of God. He is identified by Jesus as the messenger who was to go before to prepare the way for the coming of the King himself.

But Jesus went on to say that anyone who had found his way into the kingdom of God and had entered into the fellowship and appreciation of it had a place of more significance than had John as the greatest of those foretelling its coming.

The Baptism of John. John baptized those who came out to him in obedience to his preaching. This they did in confession of their sins, and in declaration of their repentance from sin. From the Gospel of John (3:22, 23) we learn that the baptism of John was, at least for a time, similar to that which was practised by Jesus and his disciples. John and Jesus were contemporaries, and for a while were engaged in the

same kind of work. John 4:1, 2 tells us that this continued until Jesus began to make more disciples than John. Then he left the territory in which John was still at work and went into retirement.

John 1:25 indicates that the Jews thought of baptism as being something especially connected with the appearance of the Messiah and his associates. From the old Jewish teaching of the Rabbis in the time of Jesus we learn that the baptism of proselytes is taken for granted. The forms and varieties of baptism among the Jews themselves were very numerous. John was using a well-known symbol in a very specific way.

John the Ascetic. Matthew 11:18 indicates that John the Baptist had the reputation of being an ascetic. A sharp contrast is drawn between him and the social spirit and habits of Jesus. This ascetic attitude is emphasized also in Matthew's description of the garb and the food of John (3:4). He was a man of the desert, accustomed to the rigors of life which those of the desert practised.

The old Jewish historian, Josephus, tells us in the story of his life (section 2) that as a young man in his later teens he went out and joined himself to

a desert dweller named Banus. He "used no other clothing than grew on the trees, and had no other food than what grew of its own accord, and bathed himself frequently in cold water, both by night and day."

The Baptism of Jesus. Matthew 3:14, 15 indicates that Jesus was not baptized in order to identify himself with humanity, or to participate in the common confession of the people of that time. It was rather a manifestation of his will to perform all the acts of righteousness that came to him to do. The same idea is clearly set out in Luke 7:29, 30. It is there explicitly declared that they who received the baptism of John acknowledged God's justice, while those who refused the baptism of John rejected God. For Jesus to receive the baptism of John, then, was to comply with the will of God as expressed in the work of John. To refuse baptism by John would have been disobedience to the will and purposes of God. This is the simple and sufficient explanation of the matter.

John and Jesus. After John had begun his work Jesus came upon the scene. But John did not retire. For a time he and Jesus worked in the same neighborhood (John 3:22, 23). Then Jesus withdrew to Galilee, and John was an

ed by King Herod and imprisoned
ause he dared to denounce publicly
king's marriage to his brother's
ner wife. While in prison John be-
to have doubts about his calling and
sage and about the identity of Jesus.
he must have been reassured after
iving the report of the men he sent
nvestigate (Matt. 11:2-5).

ohn, from the first, had recognized
superiority of Jesus and his mission.
openly said, regarding his relation to
us, "He must increase, but I must
rease" (John 3:30).

esus took his place at the center of
stage because that was necessary
natural, just as the stars fade when
sun rises. John was a strong figure
he did a great work, but he was
y a forerunner of one infinitely
ater (John 1:19-28).

JOHN THE BAPTIST

By Samuel M. Lindsay

JOHN THE BAPTIST is one of the
colorful characters of the New Testa-
nt. As one reads the story of his
he seems like a reincarnation of
jah. Some think only of his strange
ss and simple food. His raiment
s of camel's hair, he had a leather
le about his loins and he ate locusts
l wild honey. Others think of him as
olcano of moral intensity, thundering
th his message to the conscience of
nation. Too few think of him as
Jesus, who said, "Among men that
born of women, there hath not risen
greater than John the Baptist."

John stands out clearly among the
n of the Bible. The record of his
is very brief, yet it is sufficiently
prehensive to reveal the personal
characteristics of this man who links
Old and New Testaments together.
The simplicity of his dress and food
is a protest against the extravagance
the times. The camel's hair and
thern girdle, the locusts and wild
ney were not to attract attention to
man, but to teach a lesson which
people of his day needed to learn.
John the Baptist aroused the consci-
e of Israel and intensified the Mes-
nic expectancy, which made it easy
Jesus to get a hearing wherever he
nt. It was from the circle of John's
ciples that the first followers of Jesus
re drawn. In a very true sense he did
pare the way of the Lord. He made
abiding impression upon the lives
many. Twenty years after his death,
ul found followers of John in Ephesus,
d long after this, traces of his memory
d influence were found in the doc-
es and the practices of the Hemoro-
ptists.

The great day in the life of John

was when Jesus appeared in the crowd
and asked to be baptized. When John
heard his request, he said, "I have
need to be baptized of thee, and comest
thou to me?" Jesus replied, "Suffer it
to be now, for thus it becometh us to
fulfil all righteousness." Then John
baptized his Lord. As one visualizes
the scene, one recognizes its importance.
This was the public dedication of Jesus
to his task. It was the beginning of
his public ministry. From that day he
forsook the carpenter's bench and gave
himself entirely to that blessed itinerant
ministry, the record of which is found
in the four Gospels.

1. John Was the First to Recognize Jesus as the Son of God

"And I saw, and bare record that this
was the Son of God."

He was the first to recognize the real
identity of Jesus. He recognized him
as the promised Messiah.

How did John come to know Jesus as
the Son of God? It was not because
of Jesus' power to work miracles, for
we do not know of any miracles he had
performed before this. It was not be-
cause of arguments. There was no one
present to present reasons for such a
belief. The only one treasuring such a
thought was Mary, and she was dis-
creetly silent. How, then, did he identify
Jesus as the promised Saviour?

God opened his eyes, so that he saw
the moral glory of Jesus. John re-
ceived that illumination of spirit which
enabled him to identify Jesus as the
Son of the Highest.

One may take one of two attitudes to
Jesus, the lower or the higher. As
Charles Reynolds Brown says in his
essay on "Who Is Jesus Christ?" those
who hold the lower view believe that he
was the fairest flower of Israel, the
best man who ever lived. Those who
take the higher view believe he was
the incarnate Son of God.

2. John Was the First to Recognize Jesus as the Lamb of God

"Behold the Lamb of God, which
taketh away the sin of the world."

Behind this statement was John's per-
sonal acquaintance with Jewish ritual
and his knowledge of Isaiah, who spoke
of the Messiah as "a lamb led to the
slaughter."

Since the crucifixion of Jesus we know
that John was correct in his identifica-
tion of Jesus. Two thousand years ago
he was nailed for our advantage to the
cross. Blessed are those who have
availed themselves of the salvation which
comes to all who believe in the crucified
Christ.

"God so loved the world, that he gave
his only begotten Son, that whosoever

believeth in him should not perish, but
have everlasting life."

Jesus and John are two noble peaks
in the same mountain-range. All eyes
are drawn to the higher, but again we
express our gratitude to the lower peak
who first attracted the attention of man
to the higher.

LESSON APPLIED

By Howard K. Williams

THE purpose of this lesson is to
present a clear picture of the his-
torical situation set forth in Matthew,
chapter 3, in order that we ourselves
may become real "forerunners" of Jesus
in the hearts of men. We must know
the chapter thoroughly if we are to pre-
sent this lesson effectively.

John, the Forerunner

The last lesson left Jesus in Nazareth,
where he was to grow from babyhood to
manhood. Meanwhile, in Judea, another
boy was growing up. This boy, named
John, was born six months before Jesus.
He was the son of a priest, Zacharias.
His mother, Elizabeth, was related to
Mary, the mother of Jesus.

John grew up to lead the life of an
ascetic. He dwelt in the wilderness
of Judea, and dressed in the garb of
the poorest—coarse camel's-hair cloth,
held in place by a piece of naturally
tanned leather. He ate the fare of the
poorest, locusts and wild honey. The
former were abundant, and the latter
could be got without much difficulty
from hollow trees and clefts in the
rocks.

Perhaps this method of living would
not be desirable for everyone, but there
is a hint here that really strong char-
acters need not be reared in great
luxury. Simple fare and struggle, rightly
borne, tend to strength of body and
clarity of thought.

"The world is too much with us, late
and soon;

Getting and spending, we lay waste
our powers."

As one reads the advertisements in
the papers, as he listens to the radio,
or looks into the store-windows, he dis-
covers that most of the things advertised
are things he can do without: John
chose the better part—few things, but
a great task!

John's Message: Repent

A man, walking along the road, asked
a boy how far it was to a certain town.
The boy answered: "Well, if you keep
on going in the direction you are now
going, it will be about twenty-five
thousand miles. If you turn around and

go in the opposite direction, it will be about three miles." The Pharisees were looking to their ancestry and their self-righteousness for salvation, and they were thousands of miles away from it.

We "all have sinned and come short of the glory of God" (Rom. 3:23). Salvation does not come through saying: "I have a good father, or a good mother, or an uncle in the ministry, or I go to church sometimes, or I am not so bad as somebody else." Everyone must see for himself that he is a sinner and then turn away from sin to Christ. "Seventeen times I fell into drunkenness," testified Jerry McAuley, "but I always fell facing the cross."

How can I see my sin? Earnestly pray, "Show me myself." If you mean your prayer, you will soon see the difference between yourself and Jesus.

John's Message: The Kingdom at Hand

Sometimes crowds of young men are to be seen on street corners, just wasting their time or, what is worse, planning some sinful escapade. You wonder why they do it when there are so many worth-while things to do. John says, "Repent of your sins, for right at hand is the kingdom of heaven." Why turn from the beautiful things of the kingdom to the paths of sin?

Is it because we have a wrong idea of heaven and its laws? "Kingdom of Heaven," what does it mean? Is it not that which Jesus talks about in his Sermon on the Mount (Matt., chapters 5 to 7), and again in Matthew, chapter 25? Is it not that which Paul describes in Galatians 5:22, words which are put in contrast with those of verses 19 to 21 of that same chapter? A kingdom where Jesus will be our king, and where we shall love him; a kingdom where love and thoughtfulness and joy will characterize the relationship of all the members one to another. Try to picture the kind of place this world would be if Jesus were truly king. If he were king right now in the home, in the church, in business, in politics, among the nations.

Such an idea, of course, is a million miles away from the world of today, far removed from the way we are going; but if we turn around, "it is only a step."

John: A Voice

Years ago I heard a beautiful solo. I do not remember the singer's name, but I remember her voice and the message of her song. It was, "If I were a voice, a persuasive voice. . ." John was only a voice. He was not seeking compliments, favors, or popular approval. He wanted people to turn from their sin to Jesus.

How different from John we often are! Have you ever ceased your service because nobody seemed to appreciate your efforts, or thanked you?

In your desire to deliver the message, are you willing to be only a voice? John's ambition was to decrease in order that Jesus might increase.

"Prepare Ye the Way of the Lord"

Robert Louis Stevenson went to the South Sea Islands for his health. Settling there, he soon gained the love of the natives. One day, after some service for which the chiefs were particularly grateful, these chiefs came to his home upon the top of the mountain. In proof of their gratitude they offered to build a road sixty feet wide down the side of the mountain. That would make it easy for Stevenson, whose body was very weak, to travel back and forth. The offer surprised and touched Stevenson. He tried to dissuade them, but they insisted. They also insisted that where the road joined the highway a sign should be put up. It read, "The Road of the Loving Heart." So these chieftains, out of gratitude, leveled off the space, filling up the gullies, cutting through the hillocks, and paving the way to the loving heart of their benefactor. That is exactly what you and I may do. By being true to him we may make it easier for Christ to come into human hearts, and easier for weary, sorrowing, sinning souls to reach the loving heart of Jesus.

How John's Message Was Received

1. *By the people.* Many of the common people came to hear John. They confessed their sins and John baptized them. Some of the leaders of the people, recognizing the popularity of the movement, asked baptism, but since they were without any sense of sin, John roundly upbraided them. (See Matt. 3:7-12.) If one would enter into Jesus' kingdom, he must see his need of Jesus' saving power. He must turn his back on sin.

Some years ago I went into the Church of the Nativity in Bethlehem. The door was only about four feet high. As I came up, the dragoman who stood beside it said: "Stoop! Everyone must bow who enters here." Even so!

2. *By Jesus.* Jesus kissed his mother good-bye, walked the sixty miles to John's revival meeting, and asked for baptism. Why? Jesus had no sin to confess. If ever one had a right to say, "I don't need baptism," Jesus had that right. Instead, Jesus put his approval on baptism by saying, "Thus it becometh us to fulfil all righteousness."

Jesus had grown to manhood, and in baptism he took his place, as every man should do, in the ranks of right drawn

up against the forces of wrong. A soldier puts on the uniform of his country. A citizen takes the oath of allegiance. It is not enough to say, "I am loyal of heart." Our loyalty of heart must manifest itself in outward acts. Baptism is the Christian's oath of allegiance to Jesus.

Jesus, in his baptism, set us an example. No follower of Jesus has right to say that baptism is unnecessary. No argument as to the supremacy of internal over the external, no mere matter of convenience, can withstand the fact of Jesus' example in submitting to baptism.

Heaven's approval rested on Jesus. It rests also on all those who loyally follow him in uniting with the army of righteousness against the forces of evil. *Are you openly and avowedly a follower of Jesus?*

VIEW-POINT OF YOUTH

By Colena M. Anderson

TO the devotional reading suggested for today should be added Isaiah 40:3-5, and, surely, as a part of worship service we should have the same portion of scripture set to music in the solo, "A Voice in the Wilderness."

I am suggesting Isaiah 40:3-5, cause in those verses I see the outline for today's lesson. As an approach, let us spend a few minutes in a discussion of Roman roads in the time of Jesus. Any student who has studied ancient history should be able to give a short account of their construction and importance. Pictures can be found to show the roads as they are today.

Isaiah suggests four steps in road building: (1) Filling in the valleys; (2) Cutting down the hills; (3) Straightening out the crooked places; (4) Evening up the surface. How do these compare with modern road building as observed by the class? Has any one in the class had first-hand experience with road building? Has any of his family or friends? Get him to tell about it. Through this introduction help the class see that road building is no easy task, but that, in spite of its difficulty, through the ages men have tackled it and have persevered until the roads were finished, some even giving their lives in the process that the road might be well built.

The same four steps are necessary to make ready for the King of kings, the highway through our hearts. And the same perseverance, too.

1. *Every valley shall be exalted.* In our lives how do we fill the deep places of dark hatred, the crevasses of lurking fears, the boggy lands of self-pity and despondency?

c) Hatred. (See Luke 6:27, 28.)
 t good can we do to those who hate
 How do you bless those who curse
 Is to "bless" and to "bless out" a
 on the same thing? Have you ever
 ed for those who spitefully use
 Why not stop right now and have
 ort, silent prayer for such a person,
 nding in that prayer the petition that
 help you to see yourself as that
 on sees you, and to give you hon-
 of soul to acknowledge your fault
 courage to make it right in any way
 seems possible?

b) *Fears.* (See John 14:1-4 and 1
 or 5:7.) Examine your pet fears
 see how groundless they are and
 weakening. Try living today with-
 them.

c) *Self-pity, self-depreciation, de-
 pendency.* (See 1 Peter 5:6.) Self-pity
 the sign of an ingrown and over-
 own ego. Self-depreciation, the psy-
 chologists tell us, is often a sign of a
 eriority complex—we really think
 are wonderful and fine, but we don't
 t other people to think we think
 , so we depreciate ourselves and
 s our friends into denying our state-
 for us. Despondency may be
 sical or emotional, often a close com-
 itation of both. Face it honestly. Ask
 rself if it comes from poor digestion,
 roper food, lack of sleep or exercise.
 does take yourself in hand and use
 r will to correct the defect. If it is
 n some chronic ailment see a doctor.
 is the mark of a Christian (Phil.
). Gloominess belies one's disciple-
 b. Self-pity and despondency can
 ays be "exalted" (lifted) by think-
 of others. When these moods come
 n you, do something for some one

Every mountain and hill made low.
 hills of pride must be leveled be-
 God's path can run straight through
 lives. (Romans 12:3.) Sometimes
 s easier to let go of hatred and self-
 y than to cast off pride. This may
 because it is often difficult to dis-
 guish between good and bad, worthy
 l false pride. Evaluate the follow-
 and examine yourself to see if you
 sses any of them: pride of family;
 class; of position; of possessions;
 de in your friends.

The uneven shall be made level.
 he King James version: The crooked
 ll be made straight.) This means
 minating the old curves. The danger-
 curves in our spiritual lives are our
 f-indulgences. From every side we
 ir of the need of putting discipline
 k into our lives. This is another way
 saying that we must straighten out
 se curves. Every accident taking
 ce on a highway-curve can be paral-
 ed by another life wrecked on one of

these spiritual curves: love of money,
 of speed, of popularity; uncontrolled
 appetite for liquor, for obscene liter-
 ature, for reckless adventure; a fierce
 hunger to get something for nothing.
 What shovels and picks and road-
 scrapers must young people use to rid
 their hearts of these crooked places that
 they find there?

4. *The rough places a plain.* Even
 after valleys are filled, hills laid low,
 and crooked places made straight, there
 remains the final surfacing of the road.
 Cobblestones and loose gravel make a
 rough highway. In the same way bumps
 of deceit and conceit, sharp edges
 of jealousy and revenge, and broken
 glass of gossip make rough the highway
 of our God. Paul must have had these
 unevennesses in mind when he wrote
 Ephesians 4:31, and he must have been
 thinking of the beauty of the final
 smooth surface when he added "And be
 ye kind one to another, tenderhearted,
 forgiving each other, even as God also in
 Christ forgave you."

(Look ahead to suggestion in View-
 Point for October 15.)

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. In a carpenter-
 shop in a little town a boy grew into
 manhood. In a distant desert place,
 crowds began to gather, to listen to a
 strong man. One day the carpenter's
 son journeyed to listen to the prophet.
 We see it plainly now. God's purpose
 was working its way into reality.

THE NARRATOR. The whole country-
 side is up and excited. Crowds are
 coming from everywhere to the banks of
 the Jordan, and among them a young
 countryman whom nobody knows, com-
 ing down the Nazareth road. What went
 they forth to see? A strange preacher
 in a wilderness, wearing a rough robe
 of camel's hair and feeding on the
 locusts and wild honey. But he had a
 strange gleam in his eyes.

THE CROWDS. They say he never
 went to school. But he came from a
 priestly family. And his father had
 great hopes for him. Yet he learned
 from the sacred book. And from silent
 communion with God.

THE VOICE OF JOHN. Change your
 hearts, for God is introducing among
 men a new order of things.

THE CROWDS. See the Pharisees and
 Sadducees have come. They have heard
 about John. They have come from the
 city. They are pushing their way
 through the crowd. Look! John sees
 them. He is pointing his finger at them.

THE VOICE OF JOHN. Ye offspring of

vipers! Who warned you to flee from
 the wrath to come? If you would
 escape the wrath, bring forth fruit
 worthy of repentance, deeds which will
 prove the sincerity of your repentance.
 Do not say "We have Abraham for our
 father." God knows nothing of your
 family tree. Every branch that hath
 not fruit is cut off.

THE CROWDS. See, he is beginning to
 baptize the new believers. He is wel-
 coming them to the fellowship of his
 hope.

THE VOICE OF JOHN. I can bring you
 to repentance, but no further. My bap-
 tism gives no grace. It only symbolizes
 the greater baptism which the promised
 One will give. His baptism will give
 you the Holy Spirit, new spiritual life
 and inward sanctification, and fire,
 fervor and zeal in God's service.

THE CROWDS. He has finished with
 baptizing. He stands there alone. But
 wait—another is coming. See that
 young man. He is asking to be bap-
 tized!

THE VOICE OF JOHN. I have need to
 be baptized of thee. Comest thou to me?

THE COMMENTATORS. Fires would
 sweep over the landscape in summer,
 and the grass and thistles would blaze
 for miles, while the scorpions and
 vipers scurried from their holes. It was
 this the crowd remembered, as John
 asked, "Scribes and Pharisees, what
 frightened you out of your holes?"

Paths start straight but grow crooked.
 Careless men go around obstacles, un-
 willing to take the trouble to remove
 them for the sake of those who follow.
 Blessed are the road menders. Make
 ready the way of the Lord, level his
 paths for him.

What is the Kingdom which is at
 hand? It is the manifestation of God's
 life and love in the affairs of men.

Every week, in every Chinese govern-
 ment building, a memorial service is
 held for Dr. Sun Yat-Sen, and for three
 minutes every person stands in silence,
 thinking about the "unfinished task,"
 and what part of it they can accomplish
 that week.

Trees were taxed in Palestine. The
 thrifty farmer had to cut down the
 fruitless ones.

A fire in a church revealed that hand-
 some stone pillars and arches were only
 painted wood. So the fire of the spirit
 burns the deceit from many impressive
 lives.

There was once a "One-note mu-
 sician." Each night he dressed, went
 to the concert-hall, tuned his instru-
 ment, watched the conductor, then
 played his one note, on time and cor-
 rectly. Christians must be willing to
 do even that.

The Temptation of Jesus

Matthew 4

Matthew 4:1-11

1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concern-

ing thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

KEY VERSE: *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Hebrews 4:15*

TO BE READ EACH DAY

Oct. 9. M. The Temptation. Matthew 4:1-11.

Oct. 10. T. Jesus Sympathizes with the Tempted. Hebrews 4:12-16.

Oct. 11. W. Jesus Intercedes for the Tempted. Luke 22:31-38.

Oct. 12. T. The Meaning of Temptation. James 1:12-18.

Oct. 13. F. Temptation Permitted. 1 Peter 1:3-12.

Oct. 14. S. Help for the Tempted. Hebrews 2:11-18.

Oct. 15. S. Praise for Deliverance. Psalm 124.

SCRIPTURE SAYS—

By J. W. Bailey

THE Reality of Temptation (Matt. 4:1). It is a very common experience to hear people call into question the reality of the temptation of Jesus. They begin with some assumption, something which they take for granted concerning him; then they say, for example, if Jesus was in truth the divine Son of God, how could he be tempted? They then proceed to carve away the real meaning of the temptation and leave it only a kind of stage play. This they do in the interest of what they think is the truth about Jesus.

But this kind of thinking is in direct violation of the plain statements of the New Testament. Matthew explicitly declares here that Jesus was tempted, and he is supported by the plain words of Mark 1:12, 13 and Luke 4:2. Luke also tells us in 4:13 that when Satan had completed these temptations he left Jesus "for a season." This clearly implies that he returned to Jesus again and again. In Luke 22:28 Jesus is reported to have told his disciples that they had continued with him in his "temptations," making clear again the reality of these experiences. We simply cannot pay heed to the plain declarations of the New Testament itself and minimize or deny the fact that Jesus actually met temptations of a most real and vital character.

The Range of Temptation (Heb. 2:18; 4:15). In these two passages in Hebrews we have a further statement of the New Testament to which we should pay heed. He was "in all points tempted like as we are, yet without sin." This means that Jesus ran the whole range of temptation known to us. But he was able to face it "without sin." There are certain temptations which come to us because we have already fallen under previous temptation. Such as these Jesus did not have, for never did he fail to meet the temptations that came to him. He always won over them. But at the very basis of life lie all the urges and the lures that bring us not only to temptation but to sin. Hebrews tells us simply and in no uncertain terms that Jesus knew all these.

The Result of Temptation (Heb. 2:10; 5:7-9). We have seen that Jesus withstood all the temptations that came to him, but we are told more than this. The temptations were the means by which Jesus was disciplined in his own character and life. He was perfected through suffering. The second passage from Hebrews, here under consideration, makes it clear that by suffering we are not to think simply of the death of Christ, but of his whole life experience. In this way he entered, as he could not have done in any other way, into the deepest meaning of human life and experience. He knew the meaning of growth in character and in obedience to the will of God.

But the learning resulted in his "coming perfect." The greater the trial that Jesus met, the greater the demand upon him to hold true. He was obedient to the will of the Father always, for he did always those things that pleased him (John 8:29). But the harder the trial, the greater the strain, and the greater the difficulty to remain true and obedient to the will of God. However, when the test reached the limit of severity, which it cost all he had to remain in the will of God, he did not fail. His obedience was perfect.

The Report of the Temptation. The Gospels all agree that Jesus went away into the wilderness alone for the temptations which are here reported. The question at once naturally arises, how then do the experiences come to be known? The reply is obvious: Jesus told the disciples about them. When did he do this? Have we any suggestions from the Gospels themselves? Yes, they give us a clue.

Matthew 16:21 tells us that Jesus began to explain to his disciples that he must go to Jerusalem to his death. This is immediately after the great confession made by Peter at Caesarea Philippi. Jesus spoke for himself and his fellow disciples in declaring their belief that Jesus was the Christ. As soon as Jesus mentioned his death Peter "began to rebuke him," saying that the idea was simply impossible. It is evident that the whole thing is new, and Peter and the other disciples simply cannot take it in. Jesus

and not before told them anything about experience.

When Peter began to rebuke Jesus, Jesus replied in the same words Matthew reports in connection with the third temptation, "Get thee behind me, Satan." It is the old temptation brought back again by Peter himself.

Matthew 17:1 tells us that about six years later Jesus was on a mountain with some of his disciples. The subject of discussion at that time was the death of Jesus (Luke 9:31). The Gospels also report that Jesus made his death the topic of repeated conversation those last years with his disciples. The whole matter was on his mind and heart. He was trying to convince the disciples. In some of these conversations, perhaps more than one, he must have made clear to his disciples what he had seen and faced from the beginning. He had faced it and wrought it out in those first days in the desert. From there he went forth to begin his work "in the power of the Spirit" (Luke 4:14).

THE STORY OF THE TEMPTATION

By Samuel M. Lindsay

HERE is a natural divide in the life of our Lord. On one side there are the quiet years at Nazareth; on the other, the three years of public service. When he left Nazareth he was a private individual; when he returned he was a national character.

The baptism of Jesus marks the divide. His baptism signified his death to the life at the carpenter's bench in Nazareth and the beginning of his spiritual ministry to the people in Galilee. After his baptism Jesus was led by the Spirit into the wilderness where he fasted for forty days and then was tempted of the devil.

The First Temptation

"If thou be the Son of God, command these stones to be made bread."

A popular notion at a later time and probably in Jesus' day was that the Messiah would be able to feed his people as Moses had fed them with manna.

The first temptation challenged Jesus to make it the first point in his program to abolish hunger, but he remembered that man was more than a body and he conquered the temptation. He replied: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Jesus conquered the temptation to become a bread king. He refused to enter in the affections of men by supplying their physical needs. He did not want that kind of popularity.

2. The Second Temptation

"If thou be the Son of God, cast thyself down; for it is written, 'He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'"

The second temptation challenged Jesus to gain the sovereignty over men's souls by dazzling their senses in a superhuman way.

He conquered this temptation and decided to live like other men and to win their devotion by love, not by show.

3. The Third Temptation

"He showing him all the kingdoms of this world, and the glory of them; saith unto him, 'All these things will I give thee, if thou wilt fall down and worship me.'"

The third temptation challenged Jesus to gain the world by compromising with evil. He refused to make such a compromise, choosing rather to gain the world by the way of the cross, though it caused him suffering and pain.

Throughout his ministry these temptations were very real and returned again and again in different forms.

1. *The temptation to become a bread king.* After Jesus fed the five thousand "they came by force and would have made him a king," but Jesus would not become a bread king. He had conquered that temptation in private in the wilderness and was sufficiently strong to overcome it when the temptation came to him in public.

2. *The temptation to gain the sovereignty over men's souls by dazzling their senses.* When the Pharisees came to him and said, "Show us a sign," he replied, "There shall no sign be given you but the sign of the prophet Jonah." He refused to yield to the temptation to do something spectacular to prove he was the Messiah. Having conquered the temptation in private, he could resist it in public.

3. *The temptation to gain the world by compromising with evil.* When Peter sought to turn him back from the cross, Jesus resisted the temptation, saying, "Get thee behind me, Satan." He would not even let his friends keep him from the cross. Again he recognized the old temptation.

In the wilderness Jesus conquered in his mind the major temptations which he was to meet later in his public ministry.

From him we may learn the art of conquering temptation. After we have conquered temptation in our minds through the help of the Saviour we can conquer it in our lives every time it appears.

LESSON APPLIED

By Howard K. Williams

THE purpose of this lesson is to set forth clearly the temptations of Jesus, not only that the pupil may come to know the course of Jesus' life, but also that he may profit by observing Jesus' way of meeting temptation. To this end, place before your pupils the facts in the case, then draw the lessons and answer the questions awakened.

The Lesson Story

In going down into the waters of baptism with John, Jesus had taken his place among men as the champion of righteousness. But was he to be the champion? Sin is a mighty thing. Could Jesus meet it and come off victor? That is the question one would naturally ask, the question that has been asked repeatedly through the centuries. God knew that Jesus could and would meet all sin victoriously, but man also must know. So God, through his Spirit, led Jesus to the test.

Into the wilderness Jesus went. The scene of the Temptation, pointed out to the traveler today, is between Jericho and Jerusalem, a little to the north of the road leading to the Jordan. There Jesus meditated during a period of forty days. Hunger began to gnaw at his body. All about him lay round, flat stones, very much like the loaves of bread used then and now in Palestine. A voice, pleasing and sympathetic, began to plead: "You are hungry. Down at the Jordan you heard God call you his Son. Now, if he is your Father, he surely wouldn't have you suffer. Change these stones into loaves and satisfy your hunger."

What would be so wrong in that? But Jesus had come to take his place with men, and men couldn't change stones into bread. No, there was a higher law. It was this: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan, for the first time, had met one who was more than his match. But he did not give up easily.

The scene is changed, Jesus walked on the lofty portico overlooking the Temple area and the valley below. Priests and worshipers were busy with the sacrifices of the Temple. Satan again engaged Christ's attention. "You said back there in the wilderness that you trusted God. I believe you do, but why don't you prove it to these people? Cast yourself down. I know that others have been dashed to pieces by falling, but not you!" Thus Satan argued. But Jesus replied: "You do not have to test God's love, nor his laws: 'Thou shalt not tempt the Lord thy God.'"

Foiled again, Satan tried a third time. The scene now is a high mountain. Out over the world went the thought of Jesus. The East and the West, the North and the South, became visible to his inward vision and he longed that the people of all the different nations might truly belong to his Father and know his love.

Satan approached, and said, "You came to earth to establish a Kingdom. But I reign here on earth. You plan to win the world by a long, painful struggle. I'll show you a short cut to victory. Here, take this crown of mine. I'll give it to you on one condition, that you use my methods." Jesus answered: "There is only One worthy, whose methods are right; Him, and Him only will I serve." Angels waited to do the Saviour's will, as Satan, defeated, fled.

Questions That Inevitably Arise

When was Jesus tempted? "Then"; that is, immediately after his baptism. Did you ever say, "I can't understand how it is. After I became a Christian, I seemed to have more trouble, more setbacks than ever. I wonder if it is worth while after all." Or you certainly have heard this said, for it is a common experience.

Satan does not waste his time on people he is sure of, but when people set out to be good he uses his subtlest methods of attack. You are trying to follow Jesus. The more you try, the more you see your need and the need of others; the more you are aware of how slow are the gains of Christ in yourself and in others. "What's the use?" is the voice of Satan. Recognize him. Then you can deal with him.

How could Jesus be tempted? One cannot solve the mystery in any part of Jesus' life, but this we know: these temptations were *real*. A person can be tempted only at the point of his power. Most of us have never been tempted to steal a million dollars, for we have never had a good chance to do so. But suppose we had a chance to steal a million without much danger of discovery. Then would come the test. Satan admitted that Jesus had power to work miracles, and because Jesus had power there was temptation.

There is a clear distinction to be made between temptation and sin. The hymn has it: "Yield not to temptation, for *yielding* is sin."

Luther's remark is familiar, "You cannot keep the birds from flying over your head, but you can keep them from making nests in your hair."

You have the power to do things that are wrong. Therein lies your temptation. But you also have the power through Christ to overcome temptation.

How Satan Tempts. You have seen

Satan pictured as a red devil with grinning face, horns, and tail. No one would be deceived by a creature like that. The truth is in the familiar statement, "Satan takes pleasing forms when he tells lies." He says: "It will not harm you to break the Sabbath, or to take a drink of wine, or to stay away from a meeting, or to go a little beyond the limits of conduct which society approves. In fact, it will do you good; you really need the change!" These pretty arguments are the ones that make Satan's temptations so dangerous. The pretty devils; not the ugly ones! Sin is alluring. Be wise in Christ's strength to know the Tempter when he comes.

Third, resist Satan at the very beginning. "Each victory will help you some other to win."

Fourth, trust God, as Jesus did. "I trust him for bread, for guidance, for power. I trust him for everything!"

This is our fortification against Satan's wiles.

What Were These Temptations?

Classify them, and you will find that all your temptations can be placed under one of these three.

1. *Make bread king.* "Satisfy your physical needs, no matter how. A man must live, mustn't he?" Yet some men have felt that there were things more important than the prolonging of their physical lives. A person who lives in the mere physical is like a woman I knew out in the country. I used to admire her beautiful big house. It was set on a hill, and I wondered why the blinds were always closed. Then one day I was asked to go to see her. She was ill. I went, and found that she lived in a little room in the basement, she never used the upper rooms. *Many people live in the basement of life.*

2. *Make lawlessness king.* "Cast thyself down! Others have been wrecked, but you can get away with it." "But be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." You are no exception, though Satan would have you think so.

3. *Make power king.* "No matter how. Get ahead!" One is tempted to ask with Grayson, "Get ahead of whom?" And why should anyone want to beat someone else and in so doing lose his own self-respect and God's approval?

How Resist Temptation?

We cannot escape temptation. It is common to all. But when temptation comes upon us, here is how to meet it.

First, recognize that the temptation comes from Satan.

Second, be sure of God, and remember that it is God, rather than Satan, who wants you to have the best that life offers.

VIEW-POINT OF YOUTH

By Colena M. Anderson

HERE is a lesson that young people may well claim as their own, yet it may be so familiar to them that its full significance is lost. We who are attempting to teach it may have to some new approach. If our classes are thoughtful and alert we may throw responsibility back upon them, controlling our fear that long familiarity with a portion of the Scriptures may have brought not contempt but indifference, and challenge them to a careful rereading of the story, to see if they can discover some new thoughts, some new applications. Ask them to think back upon recent temptations to see if this experience of Jesus had any influence upon them, and invite them to share their own experience with the class. This sharing is true fellowship, rarely found, a thing not to be forced, but devoutly to be prayed for. Be not disappointed if it is slow of growth. Tend it carefully, and in due season it may come.

For a less resourceful class we may need to use some other method. We could rehearse beforehand with the members of the class, so that when one in the old-fashioned reading of the lesson, verse by verse around the class (an almost certain way to let the class go to sleep), comes to his turn and reads verse ten, "Then saith Jesus unto him—" he suddenly breaks off with, "Oh, what's the use reading any farther? We all know this story word for word, our eyes shut—all the three temptations and what Jesus answered for each one. Don't we, _____ (name of other member)?"

Second Member. "Of course we do. Then very fast with eyes shut: "This was the temptation to turn stones into bread and Jesus said, 'Man shall not live by bread alone.' Then the temptation to jump from the Temple and Jesus answered, 'Thou shalt not make trial of the Lord thy God.' And the third temptation, to fall down and worship Satan, and Jesus answered, 'Get thee behind me, Satan.'"

At the board the teacher, after a moment of feigned surprise is writing:

1. Stones to bread . . . "Not by bread alone."

2. Jump from Temple . . . "Not material of God."

3. Worship Satan . . . "Get thee behind me."

Teacher. "A short lesson. Short and simple, and now we're ready to go home early."

First Member. "No, not yet. Maybe we don't know it so well after all. I like to know what all the others think."

LESSON BROADCAST

By Bernard C. Clausen

it. I brought some paper and pen. Could we have a few questions?" The papers are distributed. If the class is large the questions should be typed or mimeographed on the slips to avoid confusion.

Do you think Jesus could

a) Turn stones to bread?

b) Jump from the Temple without hurting himself?

c) What do you think of Jesus' refusal

a) To secure food for himself when he was hungry?

b) To attract attention and gain disciples and a quick following by jumping from the Temple?

c) To set up an earthly kingdom?

These answers may be read immediately or collected and tabulated for report on the next Sunday. They need not be signed.

Sometime before the period is over the teacher must assure the class that the participating members were acting with wisdom for the sake of the others, as part of the plan for the session.

Discussion Questions

1. If Jesus were living today in what ways might Satan present his temptations? Jump from an airplane? Own a World's Fair?

2. Match the temptations with the following and give present day examples each: (a) physical satisfaction; (b) power; (c) power.

3. Which temptation would you find most difficult to resist?

4. How did Jesus gain power to resist the temptations? Two points should be brought out in this answer: (a) emphasis on Jesus' meditation and prayer, his closeness to God, and his silent contemplation of his life-work during the days of fasting; (b) His use of well-grounded knowledge of the Scriptures. Note his references, "It is written." Compare his use with that of Satan. How do they differ?

5. In one sentence formulate Jesus' principles as set forth in this lesson. Are they practicable for modern youth today?

6. What are some of the responses of modern youth to offers of physical ease, power and power? How many of your temptations want to be movie stars, marry rich husbands, own high-powered cars, find a "soft job" with a good salary and little to do?

7. What are the responses of some of the world's political leaders to the third temptation? Illustrate from situations in which you are familiar.

8. What are Kagawa's and Schweitzer's answers to the second and third temptations?

Note assignments in next Sunday's lesson to be given out today.)

THE ANNOUNCER. Out of a tiny barren land, under an oppressor's tyrannical rule, during years when history was in the making, there arose One who called himself the Son of man. There was mystery about his coming, mystery about his life, and we have not yet reached the hope that we should be able to explain him. But the more we study him, the more we are helped to be like him. While he lived, his friends felt that help.

THE NARRATOR. He had gathered around himself a little group of friends, whom he was teaching. He needed their comradeship, but he needed their help, as well, to continue his work after he was gone. The things he said to them are carefully recorded. But the things they said about him, when he was away from them, must be imagined.

THE DISCIPLES. How can he be so strong? Always, whatever his temptation, he seems to be so ready. Words come to his mind. He begins to recall a text of Scripture which fits his need. And he triumphs in every test. He has told us where we could find that strength.

JOHN. That day when we were all so very hungry. Do you remember? He was hastening on from need to need, answering questions, challenging faith, talking about his Kingdom, then we came to that field where the stones all look like loaves of bread. I felt my mouth water at the sight of it. Jesus must have seen the famished look in my eyes. Then he said, "Man shall not live by bread alone." Those words seemed to feed me. I know they fed him, for he went on with new strength.

ANDREW. That day, when the crowd brought the sick people at eventide, do you remember? I can see the look on his face as pity tortured him. He moved among them, helping them by his quiet faith wherever he could. A father who had brought his crippled son called out, "Jesus, if thou wilt heal my boy, I promise I shall believe whatever thou sayest." A tide of emotion swept over the throng. He could have won their allegiance in exchange for his help. But he replied, "Thou shalt not tempt the Lord, thy God."

PETER. Best of all was the day when the people were listening to him talk about the Kingdom. They had heard him say the word only a few times, and did not seem to be paying much attention to the lessons he was trying to teach. I could see they were remembering the things they had learned years ago, about the coming King, who would

defeat their foes, and bring them glory. "We will make thee king," someone shouted. They would all have followed him. He could have had their lives, and used them for his power. Only a little change in emphasis might have kept their enthusiasm. But his answer was, "Get thee behind me, Satan." He knew the people did not understand, and he wanted to teach them. But they drifted away, disappointed.

MATTHEW. He told me once. It was this way: before he began to preach, he fought it all out during the days of his Temptation. Although he could hear the voice of the devil. But he was not deceived. He was victorious over each temptation.

THE COMMENTATORS. We are not tempted with things we do not want, but with something that appeals to us at the time. Be ready, when you are lonesome and homesick, when you are hungry and resentful, when you are tired and sick. Have some Scripture ready then when temptations come.

"They took him to a mountaintop to see
Where earth's fair kingdoms flung
their golden net.

But from the mountain peak he raised
his eyes

And saw the deep calm sky, the stars,
and God."

The Scripture Jesus quoted was not merely memorized. It had worked its way into the design of his life. He knew what it meant!

It was in the midst of these baffling wilderness temptations, that the ministry of Jesus really began.

Football teams have "skull-practice." In a quiet room, with a blackboard they rehearse their strategy. What went wrong in the last game? Here are the strong plays of our next opponents. What will you do?

The best fire-chief New York ever had, went back over the events of each fire, after the trouble was over, and learned the lessons involved for the next one.

Our lives are more like mobs, than armies. No one is in command of our forces. No wonder we are surprised and defeated.

Temptation is an opportunity to refuse to sin.

What is sin? It is giving up to the evil one.

Did we in our own strength confide,
Our struggling would be losing,
Were not the right man on our side,
The man of God's own choosing.

Ye can do all things, through him that strengtheneth me.

The Citizens of the Kingdom

Matthew 5:1-16

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are within the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

KEY VERSE: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
—Matthew 5:16

TO BE READ EACH DAY

Oct. 16. M. Citizens of the Kingdom. Matthew 5:1-12.

Oct. 17. T. Influential Citizens. Matthew 5:13-16.

Oct. 18. W. Godly Citizens. Psalm 1:1-6.

Oct. 19. T. Charitable Citizens. Psalm 41:1-13.

Oct. 20. F. Righteous Citizens. Psalm 112:1-10.

Oct. 21. S. Security in the Kingdom. Psalm 34:1-10.

Oct. 22. S. The King of Glory. Psalm 24:1-10.

SCRIPTURE SAYS—

By J. W. Bailey

THE Beatitudes. (Matthew 5:1-12.) This twelve-verse section enshrines that group of sayings of Jesus commonly known as the Beatitudes. This word comes through Latin from the Greek word that is translated happy, or blessed. The word is employed in the New Testament more than fifty times. At no time does it refer simply to a happy or joyful state of mind. It always refers to something more basic, a state of being rather than of feeling; though in a few instances the feeling is evidently a part of the state of being. Jesus was not talking about being in a happy frame of mind, but in a happy or fortunate situation or condition. In a very few cases the word may be used almost as the equivalent of our word to congratulate; and, indeed, one who combines all the characteristics that Christ mentions here is to be congratulated.

The Spiritual Emphasis. (Matthew 5:3, 11.) Matthew gives the entire group of sayings a marked spiritual emphasis. The poor in spirit, those who hunger and thirst after righteousness, the pure in heart, the peacemakers, and those who are persecuted because of righteousness are persons with distinctively spiritual qualities. The others mentioned are not so obviously on the same plane, but

an attentive reading shows that they are as truly of spiritual quality.

Inherit the Earth. (Matthew 5:5.) Today many teachers labor to show how the meek are going to "inherit the earth." This effort is misplaced and is based upon a misunderstanding of the statement of Jesus. The passage is quoted from Psalm 37:11. As one reads that verse in its context he learns that the word "meek" refers to those who are the opposite of "wicked." They have a quiet spirit before the Lord and depend upon him rather than upon themselves. They are innocent of wrongdoing and their "way is right."

The correct translation is that the "meek shall inherit the land." This is the translation given in the most scholarly modern translations of the Psalms. To possess the land was the Old Testament expression referring to those who would have a place in the restored land of Israel. That expression is equivalent to Matthew's phrase, "inherit the kingdom." He is saying the same thing here that he has in mind throughout the Beatitudes; he is speaking of the spiritual reward of those who find their way into the kingdom of heaven.

The Beatitudes in Luke. (Luke 6:20, 21.) On two points Luke differs from Matthew. He puts the words of Jesus in the second person plural, while Matthew has them in the third person. Thus they are more direct and pointed.

An even greater difference is that Luke

does not explicitly give the Beatitudes a spiritual tone. This is the more evident when one reads in 6:24-26 woes which are placed in contrast with the Beatitudes. These have a definitely social tone, reflecting the attitudes and the qualities of those possessing the wealth of the land. The same critical attitude is seen in the Gospel of Luke in other sections, such as the parable of the Rich Fool (12:16-21) and the story of Lazarus (16:19-31).

Examination indicates that the man is condemned not simply because he is in possession of riches, but because of the spirit of the man. He is self-satisfied and self-centered. He depends upon his wealth and has no regard for the needs of those about him. While Luke is specific this is seen to be the basis of criticism.

Luke then gives a social tone to the words of Jesus. It is to be observed that both Matthew and Luke tell us that the words were spoken to the disciples of Jesus. They are certainly independent reports of the teaching of Jesus. If they report the same occasion, the words of Luke carry the impression of being primitive. If they report two different occasions (many scholars think they do not), then the words as found in Luke are quite in line with his reports of Jesus' teaching.

Jesus did on occasion address himself directly to his hearers in words that were burning and withering. (Cf. Mt.

13-33.) On other occasions he was more general and less direct. We are probably to understand that we have the two different occasions. Matthew gives us one, and Luke gives the other. Both are true to the spirit of Jesus.

A FULL-LENGTH PORTRAIT OF A CHRISTIAN BY JESUS

By Samuel M. Lindsay

THE Sermon on the Mount contains the sum of the teachings of Jesus Christ, the Son of God, who came to establish the kingdom of God in the world of men. In the Sermon on the Mount Jesus painted a full-length portrait of a Christian. This portrait is found in the eight Beatitudes.

"Blessed are the poor in spirit"

The poor in spirit are those conscious of their dependence on God. They believe they are not creatures of time but of eternity and have spiritual needs which only God can supply. Polycarp spoke for this group when he said: "Lord, thou hast made us for thyself and we cannot rest until we rest in thee."

This quality of life is illustrated in the following hymns: "Lead, Kindly Light," by Cardinal Newman; "O Love That Wilt Not Let Me Go," by George Matheson; "Spirit of God, Descend on My Heart," by George Croley; "Our God, Our Help in Ages Past," by Isaac Watts.

"Blessed are they that mourn"

Jesus refers to those who mourn for personal, national and international sins. Andrew Wilson said: "There is such a thing as character being expressed on a national scale." Those who believe and mourn frequently because of the wickedness of their own nation. Examples of this quality of life are found in the following hymns:

1. *Mourning for personal sins:* "Come, Disconsolate," by Thomas Moore; "I Have Wounded Any Soul Today," by C. M. Battersby.

2. *Mourning for national sins:* "The Confessional," by Rudyard Kipling.

3. *Mourning for international sins:* "From Greenland's Icy Mountains," by Alfred Heber.

"Blessed are the meek"

The meek are those who are free from tension. They refuse to parade in crowed garments and do not wish to be thought of as wiser, richer, or more influential than they really are. Examples of this quality of life are: Moses, Abraham Lincoln and Jane Addams.

4. "Blessed are they which do hunger and thirst after righteousness"

Some hunger and thirst after personal righteousness with the passion with which others search for fame and gold. They desire to live so that they may have the approval of God upon their daily lives. Others hunger for national righteousness. In the days of our Lord there were those who taught that if everyone in Israel would keep the Law for one day the kingdom of God would come. Examples of this quality of life: Psalm 51, the hunger for personal righteousness; Isaiah 1, the hunger for national righteousness.

5. "Blessed are the merciful"

Jesus was merciful to women and children, sick and poor, unfortunate and sinful. His disciples are characterized by their mercy. They are merciful in their judgment of others and their treatment of others. Examples of this quality of life: The father and the prodigal son, Luke 15; Portia's oration on "Mercy" in "The Merchant of Venice"; Lincoln's attitude toward General Lee.

6. "Blessed are the pure in heart"

Who are they? Those whose hearts have been cleansed from evil. The evidence of deliverance from the lower is seen in one's affection for the higher things of life. When asked why he believed that he was a Christian a member of our church said: "The things I once hated now I love and the things I once loved now I hate." Examples of this quality of life: *Down on Water Street*, by Jerry McAuley; *Twice-Born Men*, by Harold Begby.

7. "Blessed are the peacemakers"

War is the greatest sin of humanity. One of the first duties of a Christian is to ally himself with those who are seeking to eliminate from our international life the things which make for war and to put in their place the things which make for peace. Christ and Caesar still seek to win the world. One would win it by love, the other by force. Examples of this quality of life: William Jennings Bryan; Nobel peace prize winners.

8. "Blessed are they which are persecuted for righteousness' sake"

Christian history tells of countless thousands who were persecuted for righteousness' sake. In the unwritten book of history there are names of thousands of men and women who suffered as courageously as the martyrs. Examples of this quality of life: William Tyndale, the first man to translate the New Testament into the English language; for doing so he lost his life; John Huss, the father of the Protestant Reformation, who was burned to death.

LESSON APPLIED

By Howard K. Williams

THERE are to be four lessons on the Sermon on the Mount. Everybody, Christian and non-Christian alike, admits the preeminence of this marvelous message. Jesus in his baptism had taken his place as the champion of righteousness. In the temptations, he had shown himself worthy to be that champion. He now has the right to speak and to tell us what righteousness really is.

A man said to me one day, "There are some funny things in the Sermon on the Mount." Funny? Yes, "funny" as the mystic glow of sunset; "funny" as the majesty of the mountains, "funny" as the righteousness of God. It is an inestimable privilege to have this sermon of Jesus. It is a great privilege to study it, to try to fathom its teaching. Inviting, mentally stimulating titles have been given to the lessons to be considered. The one for today is "The Citizens of the Kingdom," or "Who Belongs?"

Let me suggest to the teachers that there are many books, old and new, on the Sermon on the Mount. Our Publication Society will be glad to recommend one or more, but in your reading do not neglect to read the sermon itself many times!

Who Belongs to Christ's Kingdom?

The kingdom of God is different from every other organization. We may join a lodge, or an army, or become a citizen of a country, by merely agreeing to certain principles. We even may join a church that way. But to belong to Christ's kingdom we must *be*. It is not enough to say that this or that is a good principle; we must be willing to act according to that principle.

Dr. E. Stanley Jones calls attention to the difference between accepting the Sermon on the Mount and really being what that sermon teaches. He says that Constantine, after his alleged conversion, murdered his conquered colleague and brother-in-law Licinius; that he sentenced to death his eleven-year-old nephew, killed his eldest son, Crispus, and brought about the death of his second wife; that he took the nails that were supposed to come from the cross of Christ and used one in his war-helmet and another on the bridle of his war-horse. Could you say that Constantine belonged to Christ's kingdom? Only those who truly set about exemplifying in their lives the principles which Christ set down in the Sermon on the Mount belong to his Kingdom.

1. The Poor in Spirit

"The happy rich!" Are they? "The happy poor!" Are they? In both cases,

some are happy and some are not. The condition of true happiness lies within, and the first step to that quality of soul is humility. What is this poverty of spirit? Not the proverbial humility of Uriah Heep, who always spoke of being "umble." Humble people don't talk about it; they feel it. They feel how poor they really are in their own spirit. The one proud of himself has no place in Christ's Kingdom.

"The devil did grin, for his darling sin
Is the pride that apes humility."

The poor in spirit do not say, "I am better than so-and-so." They are constantly saying:

"I need Thee, O, I need Thee;
Every hour I need Thee!"

Moses' face shone as he came down the mountain from his tryst with God, but *he knew it not!*

2. The Mourners

A poem tells of a youth sitting by the roadside brooding on the evils and hardships of life. He is aroused from his reverie by a most hearty laugh, and he is astonished to find the hearty laugh coming from an old man. "Why, how can you laugh like that? I am young and can't get up so hearty a laugh," he exclaims. "Ah," said the old man, "I had to learn to laugh like that." Of course! It is a profound truth that Jesus gives here: that recognizing one's poverty of spirit and the facts of life such as sorrow, loss of loved ones, shattered hopes, disillusionment, we can still keep our faith in the friendliness of God and in his guiding power. In Christ's Kingdom are those who, after much suffering, still know that God is the loving Father and find comfort in that knowledge. *Do you so conquer sorrow and thus take your place in the Kingdom?*

3. The Meek

What is meekness? It was said of Moses that he "was very meek, above all men which were upon the face of the earth." In what did his meekness consist? He was meek in this: that before God he bowed in absolute submission and before men he walked conscious of his own failings. That is meekness—a sense of our constant need of God to govern our unruly natures. Such men belong to the kingdom.

4. The Hungry and Thirsty

I doubt if anyone reading this has ever been either very hungry or very thirsty. We have plenty of food and water. Few of us, if any, have experienced anything to be compared with those who have eaten grass and even soil to try to satisfy the pangs of hun-

ger, and whose lips have been parched and cracked with thirst. But there is also a soul hunger that Christ alone can satisfy. When Laura Bridgman was a little girl, blind and deaf, she asked her teacher, "What is the soul?" Dr. Howe replied, "The soul is that which thinks and feels and hopes." "Is it," she eagerly inquired, "that which aches so?" "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

5. The Merciful

Mercy is a kindly disposition toward others, whatever their condition may be. Read "The Vision of Sir Launfal." He meets a leper, and with him shares his crust of bread, and lo, the leper becomes as the Christ, and the cup, the Holy Grail.

"Who gives himself with his alms
feeds three,
Himself, his hungering neighbor,
and me."

6. The Pure

When it is not mixed with any alloy, gold is pure. "This one thing I do," expresses Paul's singleness of purpose and purity of life. What we catch in the sunset depends upon what we are within. Leprosy was incurable; but Jesus cured it. He is our only hope in fulfilling this quality necessary to our belonging to the Kingdom.

7. Peacemakers

It is much easier to start a fight than to live in peace. The harsh retort, the retaliation to a real or fancied wrong, the lack of consideration for another. We deplore the old law of retaliation, "an eye for an eye," but we act on a worse principle when in warfare we make the whole world suffer for a fancied wrong.

What Must I Pay to Belong?

We expect to pay an initiation fee and dues to belong to a man-made organization. What must I pay to belong to the kingdom of God? The fees are different at different times and for different people. The rich youth, the disciples, James, Stephen, Paul, Judson—each had an individual arrangement with God. You must pay the price! All who truly belong, at some time, will meet with persecution of some sort. "Rejoice, . . . for great is your reward in heaven." You must endure persecution, petty or great, if you would belong! *Can you, for Christ's sake, endure it?*

What Kingdom Members Are to the World

Salt. More necessary than gold is salt! Salt *saves* and *savors*. We use it to preserve food and we use it to make

food tasty. A Christian should do his part of these. How some people "pep" us and make us feel that life is worth while! A Christian should do this. "Will you preserve the town for righteous?" pleads Abraham for Sodom. "I will," said God. Are you a saving factor in the circle in which you move?

Light. Light is to reveal, not to conceal. Jesus is the light that reveals sin, all its loathsomeness and the face of God in his Fatherhood. A Christian should reveal sin as obnoxious and make Christ plain as Saviour. Let your light so shine that people will see your good works and glorify—not you, but your heavenly Father! *Of such is the kingdom of heaven.*

VIEW-POINT OF YOUTH

By Colena M. Anderson

IN considering the topic for too long, I keep remembering those individuals who so definitely let their light shine before men—our missionaries in foreign lands. Their light shines so very bright, but sometimes we here at home miss the privilege of appreciating that light. We enter into its shining with them, but cause we are not well enough informed. The seeds of appreciation must be planted early if the light is to continue to shine for this world. The following stories are of that shining in China and Japan. They are taken from *Men and Women of Far Horizons*, by Jesse Wilson. For their fullest value they should be given as reports by individuals of the class, given in their own words. In order better to visualize these far horizons a map of the world should be handy.

1. A New Beginning for Chinese Farmers

"Some years ago the Chinese Christian pastor of a rural church came to the College of Agriculture at the University of Nanking (a mission college) to ask for help for his neighbors who were suffering great loss in their rice crops. The missionary there advised the farmers to plant mulberry trees instead of rice. None of the farmers knew anything about raising of silkworms, so the missionaries and the native helpers taught them. Thus in seven villages and in about a hundred homes a new, profitable industry was established, all because one rural pastor converted by some missionary was suffering and called upon his fellow foreign Christians to lend their light.—J. Reisner, Nanking, China.

What the war has done to these homes and farmers is tragic to imagine. Will you join now in prayer for them?

Reaching New Groups in Japan

In 1908 I entered the slums of Kobe alive. I was suffering from tuberculosis and desired to do some good thing before I died. I had \$7.50 a month. I put in two old men to live with me. It was the first time the meaning of "Give us this day our daily bread" dawned on me. My pulpit was the street corner. After four years and eight months I had many converts, among them murderers and ex-convicts. There are millions of miners in Japan and factory laborers and fishermen. Also thousands of sailors and miners, among whom the Christian Gospel has not made progress. I am going to renounce all else if my country may be saved for Christ." (*From a speech given in 1925 by Toyohiko Kagawa, Japan.*)

Today thousands of these Japanese are in the army. The Christians among them are suffering mental and spiritual distress through being forced by their government to do that which their consciences tell them is wrong to do. They need our prayers.

The Greatest Hardship

My second Sunday in China I was called to see a woman who was desperately ill. She was one of the best workers in our church, the mother of six children, all under ten. With such resources as we had we managed to keep her alive for five days. If in addition we could have given her one or more blood transfusions and certain other treatment her life could have been saved. Many people think of a missionary's life as one of peculiar hardship and privation, or sacrifice. The only real hardship I have discovered is to hold in my hand a human life and to know what has to be done and be trained for doing it but be prevented by lack of money, which money alone can buy."—*H. Judd, M.D., China.*

Here is an illustration of how we hinder the shining of the light by refusing to give to missions or by giving too little. How many lights has your class been put out?

Christmas Day

After telling of the family's Christmas in China, Mrs. Akagi writes: "Throughout my childhood I looked on neighboring countries as much inferior to ours and the people there as uncivilized. I humbly ask God's forgiveness for our 'frantic boast and fool-word.' Once in high school two Chinese sisters entered our class in the mission school. Some girls thought them dirty and dirty though they were clean enough. During our games no one would touch hands with them. Our teacher, a young Japanese lady, talked to us. Her

exact words have been forgotten but she even cried for these little Chinese girls and convinced us we had done a shameful thing."—*Mrs. Y. Akagi, Kofu, Japan (1931).*

How many foreigners in this country have we thought were funny and dirty? Do you know of any other incidents like this?

In addition to these encourage the class to give examples of Christians close to them whose light shines brightly before men.

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. The word had spread concerning a mysterious young man who had appeared among the crowds at the place where John was baptizing and preaching. The news of John's wonderment as he recognized the fulfillment of God's promise in this man, was carried by John's disciples wherever they went. John announced to his crowds that the long search was ended, the expected one had come in the presence of Jesus. Meanwhile Jesus went quietly about, personally recruiting a few young men on whom he knew he could depend. The people waited for his first words. What would he say when the time came to proclaim himself and his message to the people?

THE NARRATOR. At last the day came. There was a long, low ridge skirting the edge of the Plain of Gennesaret, which borders the Sea of Galilee on the west. At the northern end there is a square-shaped hill, whose two tops have given it the name of the Horns of Hattin, Hattin being the village on the ridge at its base. Only a short distance across the plain and up the sixty-foot rise of the hill is the level place which is broad enough to hold a multitude. Here Jesus seated himself, and spoke to his disciples and to the multitudes.

THE CROWD. We have heard him speak. We listened to him today. We heard his proclamation.

AN OLD MOTHER. Who is this that spoke? I knew of no speaker today.

THE CROWD. It was Jesus of Nazareth. The young man who was baptized of John. We have been looking for him since his baptism, but he has dropped out of sight.

THE MOTHER. How did you find him today?

THE CROWD. We saw a great multitude gathered around a little hill. We saw the young man, surrounded by a group of friends. The crowd hushed before him and he began to speak.

THE MOTHER. And what did he say?

HER SON. Let me tell you, Mother. I tried to remember for you. He called out in a loud, glad voice, "Blessed," as if he were congratulating us. Then he told us why we should be happy.

THE MOTHER. Can you remember what he said?

HER SON. I think I can never forget. It was like a poem that rings in the mind.

"Blessed are the poor in spirit; their's is the kingdom that was promised."

"Blessed are the mild men; they have gained self-control, the poise of one at peace with God, and they shall possess the earth."

"Rejoice, and be exceeding glad."

THE MOTHER. And did he mean this gladness for such as me?

HER SON. O if you could have heard him, you would have known he meant it all for you.

THE COMMENTATORS.

First Commandment

Was this the bread of truth he broke?

Were these the words, when first he spoke?

"Blessed, blessed, again and again,"
Such happy words to hopeless men!

And when Beatitudes were done,
For Ten Commandments he gave one,
With trace of laughter in his voice,
He straightway urged them to "Rejoice!"

Now I, who try to speak for him,
Sound often very gruff and grim,
I must recall, when shocked by sin,
With his glad greeting to begin.

A mirror from which the quicksilver has dropped away, ought not to complain because it can find no trace of objects placed before it. Fill the heart once more with holy thoughts, then the perfect image of God will be seen there.

Blessed are the maintainers of peace—they are more than merely peaceable men.

The cause, not the pain, makes the martyr.

From the mountain of Beatitudes, Jesus could point to the far-away city of Safed, 2,650 feet above the sea-level. Its light could never be hid.

Every little home had a bushel measure and a candle-stick. The light could be placed either on the bushel, or under it.

Astronomers, who make infinitesimal adjustments to prepare their instruments, do not dare ruin their work by carelessness. Stars come clear only to the pure in heart.

Read the Sermon on the Mount every month. Keep its beautiful and costly principles fresh in your mind.

Be a lamp in the home, if you cannot be a star in the sky.

Beverage Alcohol and Social Progress

(International Temperance Sunday)

Micah 2:9-11; Luke 21:29-31, 34-36; 1 Corinthians 6:9-11

Micah 2:9-11

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction.

11 If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

Luke 21:29-31, 34-36

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

1 Corinthians 6:9-11

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ and by the Spirit of our God.

KEY VERSE: *Know ye not that the unrighteous shall not inherit the kingdom of God?—1 Corinthians 6:9*

TO BE READ EACH DAY

Oct. 23. M. Alcohol Leads to Destruction. Micah 2:6-11.

Oct. 24. T. The Dangers of Drunkenness. Luke 21:29-36.

Oct. 25. W. Alcohol Defeats a King. Daniel 5:1-7.

Oct. 26. T. Alcohol Disgraces Social Leaders. Isaiah 28:1-4.

Oct. 27. F. The Spirit Against the Flesh. Galatians 5:16-23.

Oct. 28. S. The Armor of Defense. Ephesians 6:10-18.

Oct. 29. S. Overcoming Through Christ. 1 Corinthians 6:1-11.

SCRIPTURE SAYS—

By J. W. Bailey

IN Palestine today one of the chief causes of the strife and bloodshed between Arab and Jew is the land problem. The poor *fellahin*, Arab peasants, complain that the land-owning Arabs sell the best of the land to the Jews. This takes away from the *fellahin* any opportunity to cultivate soil that will bring adequate returns for the toil of the laborers. The laborers accuse the land-owners of being heartless and ruthless in their greed for gain. They force the poor of the land more and more to the cultivation of the marginal lands, and to a state of extreme poverty.

This is precisely the major note in the message of Micah which is before us now. He is arraigning the land-owners for their heartless and ruthless oppression. They not only take the lands and the houses, but they destroy the very lives of the women and the children. Life and security and home and happiness are at the mercy of the plutocrats. The prophet is stirred to indignation and righteous censure.

Micah 2:11. Into the midst of this arraignment of the leaders the prophet inserts the reflection of a sarcasm that is at once cutting and pathetic. He says

if a prophet would advocate wine and strong drink he might be the prophet of the rich, for they would rejoice to hear that sort of message. They do not want a true word from Jehovah; they want a word that feeds their vanity and self-complacency.

Luke 21:34. In the midst of the teaching of Jesus about the future disasters that were to come upon the nation in "this (that) generation" he gives this verse of warning, in which "surfeiting and drunkenness and the cares of this life" are mentioned in the same breath. The word "surfeiting" refers to what we call dissipation today. The word "drunkenness" is used in the New Testament only three times. In each instance it is associated with "chamberings," or drinking parties which go the limit in debauchery. The "cares of this life" are those material interests and concerns that have to do with the every-day business of living.

Jesus here declares that men should not be dulled in mind and heart by indulgence in drinking. He implies that such indulgence causes intellectual and moral stupor and the loss of all concern for the higher meanings and values of life.

Then he goes a step further and says that the effect of absorption in material interests is the same as that of drunken

indulgence: complete indifference to spiritual interests of the people.

1 Corinthians 6:9-11. In this passage Paul gives one of his lists of vices that characterized the society of his day. He is warning his readers (in the degenerate city of Corinth) that those who indulge in these vices have no place in the kingdom of God. He reminds them also that they have themselves been washed, consecrated, and justified in the name of the Lord Jesus Christ. Therefore, they are, of course, utterly removed in mind and heart from such vices.

Sex Sins. In verse 9 Paul gives a list of the most flagrant sex sins of that day, including not only the forms of immorality known to us today, but also other forms of which we now know little. In that age were certain unnatural vices that are almost unthinkable today. They were openly practised even among some of the respected leaders. Sex sins of this kind are placed here at the head of the list and associated with the bestiality of the pagan society.

Idolatry. This Paul lists along with the sex sins. Idolatry was not only a departure from the true spiritual relationship that men should give to God; it was as well a step on the way to other vice and degeneracy. What it meant in Paul's mind can be read in Romans 1:21-25.

Crimes of Violence. In verse 10 Paul lists a few of the most common crimes of violence of his world. Thieves and those who covet material things are reckoned close together. The two belong together, for both are controlled by the same motives.

Drinking is mentioned by Paul three times in this letter, as if it were one of the characteristic sins of the day. It is referred to also in 1 Timothy 5:14 and Peter 2:23 and 3:9. Contemporary manuscripts indicate it was a well-known sin at that time. It refers to abusive and violent accusation of anyone. Plunderers were men who lived by acts and crimes of violence.

Drunkards are placed in the center of the list. They are those who habitually drink to excess. Thus Paul puts drunkenness along with degenerate vices and crimes of violence. He is recording the prevalent associations seen in the society of his time. His observations are supported by many writers of that day.

FALSE PROPHETS

By Samuel M. Lindsay

Is a man walking in the spirit and soberhood do lie, saying, I will prophesy to thee of wine and of strong drink; I shall even be the prophet of this people.—*Micah 2:11.*

Look at the Advertisements

False prophets are numerous today. They write the advertisements for the liquor or business.

Fifty million dollars have been spent in newspaper advertising of whiskey and since the repeal of the Eighteenth Amendment.

Is one reads the liquor advertisements, he is amazed at the false claims made for liquor. Here are some of them:

A gentleman's whiskey.
Admiring throngs acclaim it.
Unmatched value.
Preferred by the man who enjoys the finer things of life.
Gentlemen the world o'er relax with

We can stop liquor advertisements in newspapers and magazines by patronizing those publications that reject such advertising. Walter B. Fuller, president of the Curtis Publishing Company, Philadelphia, says (April 19, 1939), "We have five bales of letters from our subscribers complimenting the company on our policy, and pledging their support to us in our refusal of liquor advertising."

Why don't YOU write a letter today?

Let Us Look at the Record

General Robert E. Lee said: "My experience through life has convinced me

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that while moderation and temperance in all things are commendable and beneficial, ABSTINENCE from spirituous liquors IS the BEST SAFEGUARD TO MORALS AND HEALTH." (December 9, 1869.)

Roger Babson says: "My reason for now damning, eliminating and annihilating the liquor traffic is because of its dangers to democracy. It is undermining our entire political structure and destroying our freedom as termites would destroy a well-built home." (April 25, 1939.)

Andrew Kerr says: "One of our first training rules is never to drink alcohol in any form. I would rather have an athlete break almost every other rule laid down than to break this one concerning the use of intoxicants. Alcohol is the foe of athletics and destroys the efficiency of mind as well as muscle. It makes poor athletes and dull students out of boys and girls who otherwise might excel in sports and studies." (Colgate University, May 8, 1937.)

Dr. W. J. Mayo said: "Scientific research has shown that alcohol is a narcotic, not a stimulant. . . I have never found it necessary to use alcohol for medicine except in cases of surgical patients who have been long accustomed to its use. . . Of my classmates and colleagues, so far as I know, none of those who drank steadily is now living, and of those who were addicted to even a very mild degree, none progressed or maintained his position."

The American Medical Association says: "Whereas, we believe that the use of alcohol is detrimental to the human economy; and whereas, its use in therapeutics as a tonic or stimulant and for food has no scientific value; therefore, be it resolved, that the American Medical Association is opposed to the use of alcohol as a beverage; and be it further resolved, that the use of alcohol as a therapeutic agent should be discouraged."

Let Us Appeal to Reason

Read *The Liquor Problem*, by the Committee of Fifty, Houghton Mifflin Co., 1905:

1. *The Health Question.* "It is certain, however, that the excessive and continued use of alcoholic drinks tends to produce disease and to shorten life" (p. 23).

2. *The Economic Question.* "As a general result of our investigation, we may state that, of the poverty which comes under the view of the charity organizations, about 25 percent can be traced directly or indirectly to liquor; 18 percent of the persons studied having brought on their poverty through the personal use of liquor, and 9 percent

attributing it to the intemperance of parents or others" (p. 109).

3. *The Effects on Character.* Judge J. M. Braude of the Chicago Boys' Court, says: "Alcoholic liquor is responsible for between 30 and 35 percent of all the cases that come into the Boys' Court. Under its influence, boys will commit almost any crime and will steal more money to buy more liquor." (April 22, 1939.)

Let Us Resolve to Abstain

Why do I Abstain?

1. I fear the habit-forming properties of alcohol.

2. I desire to set a good example to the young people.

3. I must have my brain-cells functioning at their best at all times.

"Whoever does not apply Christianity to the special sins of his own age, in his own person and by his own work, is, to say the least, a most unscientific Christian."

May Rees says: "When I consider life that God has given, a body fair, mysterious glands and cells—a miracle—a wonder which compels me to respect the mighty power of heaven wherein the loved Creator works and dwells—my reason bows my will to his behest, to think on generations yet to be who have the right to seek and find in me the stamina to keep my body at its best." (March 11, 1939.)

LESSON APPLIED

By Howard K. Williams

THE purpose of this lesson is to unmask the pleasing lies told by the advocates of liquor respecting its value—as giving people personal freedom and society an easy method of paying its bills through the revenue derived; and to create a needed sentiment, especially in the young and middle-aged, against the use of alcoholic liquors.

The Micah Passage: Selfishness the Source of Society's Evils

It occurred only last week. The man had been working in our garden and had arranged to do more work on the following Monday. He was a kindly, willing soul who somewhere back in his life had made a mistake. Now he did odd jobs about the neighborhood to make a living and to preserve his independence. That night he was crossing a street near-by and was hit by an automobile. In a few days he was dead.

The first part of the second chapter of Micah made me think of him. My mind goes back a year or two to a store not far from my home. This store had conducted a legitimate business in gro-

ceries. Then one day the store was closed. For weeks repairs were made, then it opened as a tap-room. I picture the family who ran the store, lying in bed at night—as Micah portrays—figuring how to make larger profits, no matter how; and at last deciding on a tap-room. It was into this tap-room that the man who was killed had gone at eleven o'clock. At one in the morning, after two hours in the tap-room, he was struck by the car. Is society safe for anyone, either motorist or pedestrian, when for money people will sell liquor?

Can a state be moral which licenses such a business? Though this Micah passage has nothing to say directly about liquor, that self-seeking spirit which underpays the worker and enslaves the woman is the spirit which underlies the liquor traffic. Selfishness motivates it. There is not a single good thing that can be said for the selling of liquor. Its revenue does not help to pay the debts of the government, for it costs more—in crime, prisons, loss of life, broken homes—to run a liquor government than the revenue received amounts to. Look up the crime reports!

Cut out newspaper notices of crimes and of accidents directly due to liquor, of the costs of crime due to liquor, and of unemployment due to liquor. The Associated Press recently distributed this report:

"The American Business Men's Research Foundation today estimated the people of the United States had spent more than \$8,050,000,000 for alcoholic beverages since prohibition ended.

"More than \$8,000,000,000 has been diverted from legitimate retail channels of trade into the pockets of the brewers, distillers and wine producers and their more than 400,000 distributors of beverage alcohol.

"The most serious fact of this 'diversion' is the exceedingly small fractional portion of this eight billion which the liquor trade, second hand, returns to producers, carriers and labor for wages, material and transportation costs.

"Take the number of men, women and children there are in the country, and divide into \$8,050,000,000 and we find that this is over \$60 a person since repeal. Now, of course, there are many of us who have not bought any liquor, which means that somebody else bought that much more.

"Let's compare these figures with what families here spend for food, for clothes, for education, for the church, and for missions, or for the community funds."

Can there be any basis for hope of an improved society under such conditions? What are some methods we can use to change the situation in the country and in our own community?

The Luke Passage: The Liquor Traffic in the Judgment

Jesus is standing in the Temple as he speaks. He has called the attention of the disciples to the beauty of the woman's gift of two mites in contrast to the so-called large gifts of the rich. When someone spoke of the magnificence of the Temple structure, Jesus began to tell them of the future, of the destruction of the showy things, including even the Temple, the pride of Israel, and of his final coming in judgment. It is a stirring and solemn message. He closes with words to this effect: "You are wise in predicting the time of fruit by the condition of the tree. Be wise in reading the condition of the society about you. Above all, be prepared in your hearts, and watch and pray." Now, how can a man watch and pray when he is drunk? (See ver. 34.) He cannot guide his footsteps, much less his thoughts!

How will such a man, or such a government, fare in the last day when we stand before the Son of man? Shall we have the hardihood to say: "Lord, we of Pennsylvania (insert here the name of your own state, with the corresponding figures) spent for intoxicating liquors in 1938, \$300,525,384. You see, Lord, we actually need the revenue and people wanted the liquor. We really could not help ourselves. You can understand the situation, Lord!"

How does that plea sound to you? Would you want to make it at the judgment seat? Yet that is our situation. Our present conduct, as individuals and as citizens, will determine our place in relation to the future, for we must all appear before the judgment seat of Christ. Higher taxes would be better than revenue gained through the sale of liquor, for the sale of liquor actually increases the cost of government. So, in the present as well as in the future, Christ's method is best. *Can you imagine Jesus as approving of a liquor government?*

The Corinthian Passage: The Liquor Traffic and the Kingdom

"Inheritors of the kingdom of God!" There is a phrase to meditate upon. How people rejoice to inherit a few thousand dollars! What is the kingdom of God? It is the reign of God, where his people, obeying his laws, live in a government of peace, and enjoy all the benefits of a friendly king, both now and hereafter. But the unrighteous cannot be inheritors of this kingdom. They do not qualify.

Some false prophets would have you believe that you are getting something worth while in being unrighteous, as witness the fine out-of-door advertisements of sin in the form of liquor, ciga-

rettes, and cabarets displayed on bill-boards. Truly did a certain sennacherib describe the suppression of such false prophets as one of the great assets of the prohibition days. To quote:

"Under national prohibition we could travel from the Atlantic to the Pacific and from the Canadian to the Mexican border without seeing a bill-board or a neon light advertising somebody's liquor establishment or a particular brand of alcoholic drink. During the thirty years of national prohibition not one of the millions of copies of magazines and newspapers which came into the American home contained a liquor advertisement. Not once during the thirty years was the voice of the radio announcer heard in the privacy of the American fireside proclaiming the alleged merit of some liquor dispensary. If national prohibition had made a greater contribution to the cause of temperance than to banish the advertisement of liquors, by that fact alone it made a monumental contribution to the cause of sobriety."

"Don't speak of a drunken man," said a friend of mine when one in our group began to tell a story about an intoxicated man. Afterward he explained his reason. His little boy four years was present and he had never seen a drunken man and did not know what the word meant. He was a very bright little fellow and always asked the meaning of new words. What a strange thing to have to explain to a child who is a drunken person was!

How sad that everywhere today liquor is presented in such pleasing poses as to smite the eyes and minds of the rising generation!

Some Questions to Consider and Discuss

1. Do we want temperance or total abstinence?
2. Has either of these ever been really carried out in any age or country?
3. Are temperance lessons useful in giving the needed information and forming an intelligent attitude toward this perennial problem?
4. What are some methods you would suggest for education in this matter?
5. What can church members do to help?

VIEW-POINT OF YOUTH

By Colena M. Anderson

DO you, too, teachers of youth, find it difficult to plan some new approach to a temperance lesson—one that will hold the attention of youth and help them see that the use of liquor is a drag on social progress? Only a few weeks ago we had a lesson on this subject.

ject. Will our young people be bored another so soon? It is because I fear that I suggest a procedure different from the one we used before. The idea came as I was reading over the Home Bible Readings for the week.

Each of the following assignments may be given to one or more members of the class. Give them a set time to study the text and the questions. Then have them report. In all of these assignments we ask for a stretching of the imaginations. The old frontiers of territory were reached by stretching the body. The new frontiers of mind and spirit call for a stretching of the imagination and understanding.

1. *Alcohol Leads to Destruction* (Micah 2:6-11). In the beginning of this chapter Micah pronounces woe to them that devise iniquity, and in verses 6-11 pictures that iniquity. What is your image of a woman cast out from her home and separated from her children? How would such children feel? Describe how the mother would look. How do you feel toward those who make her look that way?

2. *The Dangers of Drunkenness*. What picture could one draw of these dangers portrayed in Luke 21:25-27, 34? How would you picture the drunken man: (a) Asleep and therefore blind to the story? (b) Dazed by it, too drunk to comprehend its significance? (c) Suddenly sobered and conscious of his great loss in having no place in it?

3. *Alcohol Defeats a King* (Daniel 5:1-3). Imagine this scene. If you were an artist at what point in the story would you paint your scene? What details would you draw? How would you portray Belshazzar?

4. *Alcohol Disgraces Social Leaders* (Isaiah 28:1-8). Are these verses true? What kind of picture could an artist draw from them?

5. *The Spirit vs. the Flesh*. Read through Galatians 5:16-24 to discover what Paul says about a drunken man and the kingdom of God. Check a drunken man against the "fruits of the spirit" as listed here. How many of these would such a man show? What would you include in the list of the fruits of drunkenness?

6. *The Armor of Defense* (Eph. 6:10-18). Read this passage twice. Now without looking at the text try to name the parts of a Christian's armor. Can you get one of your classmates to draw an armored Christian while you describe him? Perhaps you can do it yourself in imitation of Mr. Wells. If you were drawing the picture of an armored Christian wrestling with the principalities and powers of darkness and powers thereof how would you picture his opponents?

7. *Overcoming Through Christ* (1 Cor. 6:1-11). Note the phrase "giving no occasion of stumbling in anything." Why do some people laugh at a drunken man stumbling along the street? Stretch your imagination and follow him to his home. Can you laugh when you see how he treats his family?

FOR GENERAL DISCUSSION

1. Should Christians protest the portrayal of the "funny drunk" in the motion pictures? Should they boycott movies that show drinking scenes? Has the class ever done anything about it? Should you?

2. (For classes of girls or classes of boys.) There is a real need to discuss the relationship of drinking with sexual immoralities. This is clearly defined in Habakkuk 2:15. Some teachers will hesitate to handle this subject, but it should be done sometime, and done without shrinking.

3. Discuss the relationship between temperance and abstinence. What is the real danger in the first drink?

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. Is it possible to make men temperate by law? Is it possible to change their wills by the patient methods of education? But law without education soon becomes a tragic failure. For years, Sunday schools all over the land taught children the lessons of temperance. Then when the law prohibited alcoholic liquor it was felt that the law might be enough. Now that the law is repealed, the Sunday schools have begun the long, hard task all over again. Every three months a lesson is devoted to temperance. This week special importance is attached to the celebration, for this is World Temperance Day.

THE NARRATOR. It is never difficult to select texts from the Bible for these lessons. As if to show the vast variety of teaching, applied to this theme, three voices speak out of the biblical traditions. Hear the voice of Micah, peasant prophet of social tragedy.

THE VOICE OF MICAH. Only a prophet who prophesies prosperity will suit you. One who would lie and praise your wine and strong drink would be the prophet you want.

THE WORDS OF PAUL. Be not deceived, neither thieves, nor covetous, nor drunkards, nor revilers, shall inherit the kingdom of God.

THE WORDS OF JESUS. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and

that day comes on you suddenly as a snare.

THE NARRATOR. Now see these words applied to a modern instance.

GEORGE. Well, we never had a better time than last night!

HIS FRIENDS. We never saw you jollier! And never heard you wittier! After we had gotten well along with the drinks, you were positively brilliant, George. Funny, I can't remember anything you said, but I'll never forget how we laughed. Those quips were precious. They ought to be published. Too bad we can't recall them the morning after.

GEORGE. I felt as if I were doing pretty well. And I certainly did not lack encouragement from you, my good friends. But I can't remember any of my humor, either. Too bad, it's all gone.

FRIENDS. George, why not capture it next time! Let's have a stenographer come down. We'll never know the difference. As we get brilliant, she can write down what we say. The next morning we'll have all that brilliance to keep as long as we want.

THE NARRATOR. And this was the result the next week.

GEORGE. Well, it was a great success, boys! Never had a better time than last night. I was afraid that stenographer would cramp our style. But after a few drinks I forgot she was there. How we laughed! And once again, I can't remember a thing we said.

FRIENDS. Here it is, in the record. She took it all down. Read it out loud, George. We want to laugh again.

GEORGE. I don't see anything funny in this. Did we laugh at this? Was this what passed for humor? If this is what happens when we get drunk, I am through.

THE COMMENTATORS. If only men could see themselves and hear themselves as they are when they are drunk, shame might change them.

John Newton went as a slave-driver to Africa, "to be free to sin to his heart's content." But something won him back from the hell he made for himself. He printed a text in big letters and hung it over his mantel-piece—"Thou shalt remember that thou wast a bondsman in Egypt, and the hand of thy God redeemed thee."

Are you disgusted with slums, and crime, and ignorance, and disease, and poverty? Fight liquor, for it helps to make them all.

If the present rate of increase continues, America will be, in five years, the greatest nation of drunkards the world has ever seen. And think of the death-dealing machines we run, with faltering brains and unsteady hands.

The Book Browser

YOUR prosy-minded Book Browser will risk the fate of those who venture into water much beyond their depth by beginning his letter with a review of a book of poetry. Of course, if he may modestly say so, he is not wholly unacquainted with the verse of those who have courted either that august and exacting maiden, Calliope, or her lighter-headed sister, Erato. His training in poetic appreciation began, quite properly, with the memorizing of the eminently sane works of Boston's Mother Goose, and progressed reasonably well until it reached the violently dislocated word-streams (poetry?) of Mad Manhattan's Gertrude Stein.

Betwixt those two extremes he has found, and remembered, lines so poignantly beautiful, so perfectly matched to life's immediate mood, so fully expressive of what the soul felt and fain would say, that even now those measures wake from sleep and throng the crowded corridors of his memory. Your Browser's present self can no more be separated from these experiences than Swinburne's "Springtide Song," with its "old rage of rapture's fiercest rain," can be divorced from Sappho's "one long low lovely loveless call"—*I loved thee once, Atthis, long ago.*

But enough of this, and on to the business in hand, lest you conclude that the Browser, for all his brusqueness, is but a sentimentalist at heart.

■ What started all this discussion (you may deem it excursive) was Edwin McNeill Poteat's recently published and very powerful narrative poem entitled "Centurion."¹ Dr. Poteat, as doubtless you know, is pastor of the Euclid Avenue Baptist Church, Cleveland, but the publishers make no attempt to capitalize that fact in advertising their book. They know that the poem possesses sufficient merit to enable it to stand on its own.

In only two ways could this story have been fittingly and adequately told. If the author had chosen to employ prose, he would have needed to write a long book in the historical pattern, a book akin to *Quo Vadis* and *Ben Hur*. The poetic treatment which was adopted, with its commendable and reverent restraint, afforded the desired condensation; and, at the same time, by freighting each word with emotional tone in addition to its customary meaning, furnished a medium of expression wholly worthy of the moving beauty of the tale itself.

Dr. Poteat found his story by telescoping together most ingeniously a number of familiar biblical figures. Mary, the mother of John Mark, is identified with that Mary of Magdala out of whom

Mr. Browser this month mingles
poetry with prose

Jesus cast seven devils; her husband is that Roman centurion whose little son (servant?) is healed. What follows is but the logical outcome of this premise. There is a struggle in the heart of the centurion between what he considers to be his duty (for has he not devoted his life to the sword and to the imperial power of Rome?) and that love which he discovered first in his wife and then saw exemplified supremely in the Christ. He finds peace at last, but it is not until he is hanging upon a cross beside his Lord.

That much of this is imaginative writing rather than strict history is admitted, but the narrative is wholly true in spirit and intent. There are passages which thoughtfully debate issues no less pressing today than when the Roman guards tramped Jerusalem's cobbled streets; and there are other passages of such sheer beauty that were it not for the stringent copyright restrictions the Browser would surely quote them.

■ Though this next book may not greatly stir you, it is none the less well worthy of reading and study. It is *Homeland Harvest*,² and was written out of a wealth of information and experience by Arthur H. Limouze, the honored secretary of the General Council of the Presbyterian Church in the U. S. A.

Dr. Limouze's contribution to this year's mission study program is a carefully documented account of the missionary enterprise upon the American continent. The growth of that enterprise is traced from its first beginnings to the present day. It makes an interesting reference to the labors of the Baptist pioneers, notably John Mason Peck and Jonathan Going. The new problems, growing out of the greatly changed conditions today, are analyzed and considered. The direct discussion is supplemented by several helpful statistical tables and by a bibliography.

Books Reviewed

¹ *Centurion: A Narrative Poem*, by Edwin McNeill Poteat. Harper & Brothers, 1939. 182 pages. Price, \$2.00.

² *Homeland Harvest*, by Arthur H. Limouze. Friendship Press, 1939. 211 pages. Price, cloth, \$1.00; paper, 60 cents.

³ *Eschatology and Ethics in the Teaching of Jesus*, by Amos Nevin Wilder. Harper & Brothers, 1939. 253 pages. Price, \$2.50.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.

■ Lastly, and eminently worthy of more space than can be given to it, is *Eschatology and Ethics in the Teaching of Jesus*,³ written by Amos Nevin Wilder, Professor of New Testament Interpretation, Andover Newton Theological School.

The book begins with a brief statement of the critical consensus concerning the eschatological (having to do with the future) element in the Gospels and particularly Jesus' relationship to it. Whereas Wellhausen and others had regarded the least apocalyptic of the sayings as having the greatest historicity, Schweitzer believed he saw in the Jewish messianism of the first century the real explanation of Jesus' words and conduct.

The acceptance of the eschatological passages as a true part of the historical picture at once posed a new problem. How far could that apocalypticism afford a valid sanction for ethical teaching and to what extent were Jesus' teachings conditioned by his belief that the Messianic era was shortly to begin? In other words, were Jesus' ethics or "interim ethics"? If so, to what extent do they have validity for us today?

In an intensely interesting chapter or two, Dr. Wilder states the problem and seeks to free Jesus from that atmosphere of fanaticism that Schweitzer threw about him. Jesus was no zealot who sought to push ahead the hands of God's clock; no deluded millennialist who thought, by sacrificing himself, that he could precipitate the Messianic war and subsequent deliverance. The author then attempts the arduous task of classifying all of Jesus' ethical sayings with respect to their eschatological sanctions.

At this point the argument is closed and the book requires careful reading but it is rewarding, for Dr. Wilder marks out a path that had not previously been pursued with any such thoroughness or care. The conclusions will give little comfort to those who insist upon the most literal and materialistic interpretation of the eschatological passages. They do, however, ably show that Jesus' eschatology, far from being a liability, represents a true disclosure of human destiny.

If the Browser has any complaint to make, it is that the book does not contain an index to the Scripture passages treated. Such an index would enable the reader to refer quickly to any passage in which he might be interested and see how it had been classified and interpreted.

As ever, I am,

Obediently yours,

B. BROWSER

Baptist Leader